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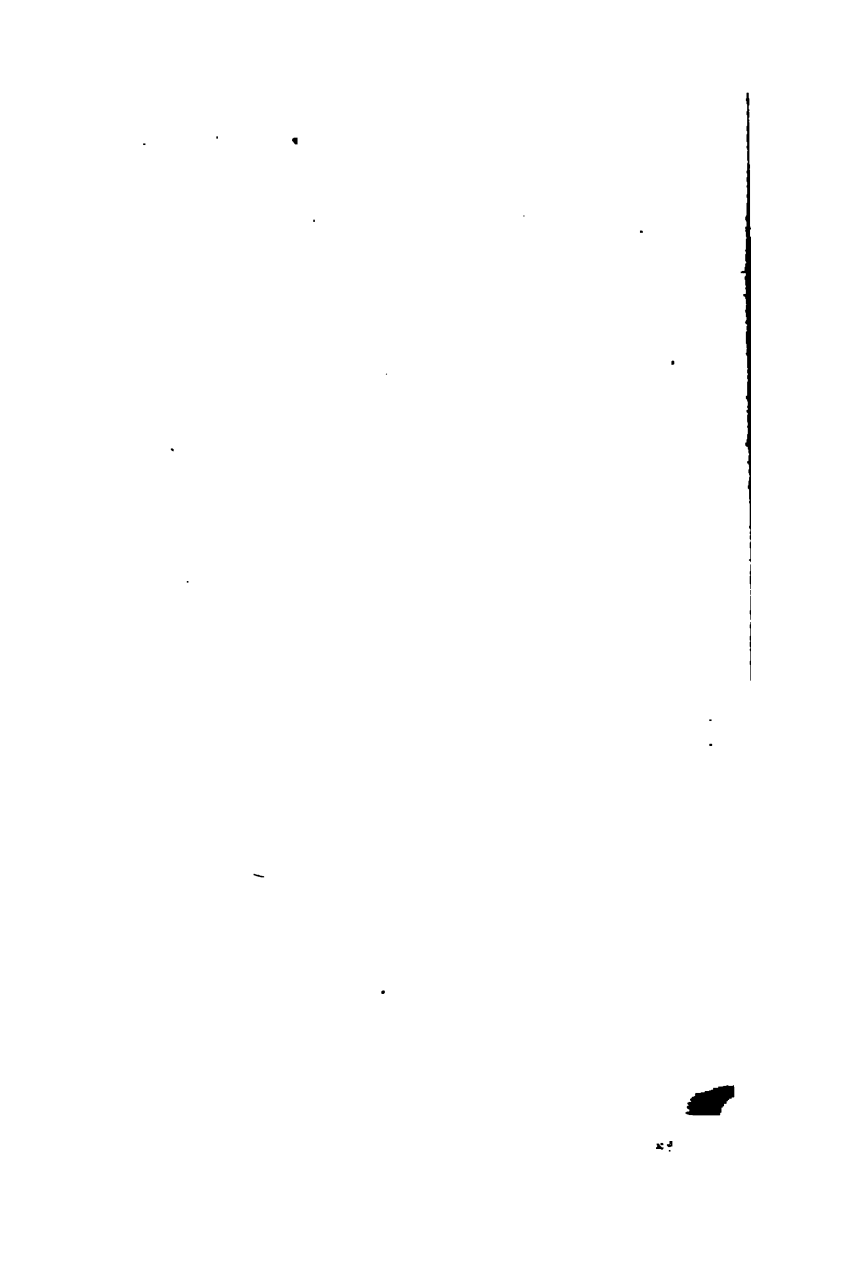
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THE
M I R R O U R :
O R, A
CHAIN of REFLECTIONS,
Founded on True Moral Principles ;

WHEREIN ARE
RULES laid down for the Conduct and
Economy of Life, for promoting true Hap-
piness by the Regulation of the Passions, and
the Practice of every social Virtue.

Extracted partly
From the most celebrated AUTHORS,
JOINED TO
A Series of Observations on Mankind.

BEING
A Compleat SYSTEM of ETHICKS.

WHEREIN
The many *Exceptions*, so justly censured in the
Maxims of that celebrated *French* Moralist the
Duke of *Rochefoucault*, are carefully avoided.

*Homo qui erranti comiter monstrat viam,
Quasi lumen de suo Lumine accendat, facit,
Nihil ominus, ipsi luceat, cum illi accenderit.*

L O N D O N :
Printed for W. OWEN, at HOMER'S-HEAD,
near TEMPLE-BAR.

M.DCC.LIX.



T H E

P R E F A C E.

REFLECTIONS of this nature, founded on the true principles of *Religion* and *Morality*, are of such universal benefit to mankind, that they have been greatly favoured and encouraged by men of the most solid understandings and refined education, and often preferred before works of a more elaborate kind ; and for this reason, that their excellence consists in a triteness of expression peculiarly adapted to this kind of writing ; and have

A 2 employed

1 *The* PREFACE.

employed the pens of many eminent men, as greatly tending to improve the morals, and reform the loose and vicious habits in young and tender minds, and set vice and virtue in their proper colours. For as the mirror reflects the body, and renders all our personal deformities evidently conspicuous; so these equally expose the inmost recesses of the mind, the seat of all our darling vices and passions; and convinces us we have those errors and foibles in our composition, which we were strangers to before, from too fond a partiality and the want of a thorough knowledge of ourselves.

This kind of writing was in much esteem, as the true *utile dulci* of the antients, even in the earliest times, though too much neglected by our modern writers, and often thrown aside for works of a more inferior

ri

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rior nature, and which rather serve to vitiate than improve our reasoning faculties; and I am convinced, that nothing can be better calculated, or contribute more to form the minds of youth, and give them a just conception of mankind and the world.

The moral writer, who copies from real life, and makes the mind of man, that intricate labyrinth, his constant study, must certainly arrive in time at that knowledge and perfection, which cannot fail of improving the understanding, and making us both wiser and better for such instructions.

The judicious Mr. *Addison*, so deservedly as well as universally esteemed by all admirers of polite literature, in one of his moral essays, setting forth the many and singular advantages arising from education, and bewailing the misfortune of those who have

1 The PREFACE.

been unhappy enough *not* to be born in a nation where wisdom and knowledge flourish, concludes his discourse (after having illustrated his argument by an example or two) with recommending such works as are an incitement to virtue, and have any tendency to moral instruction. These are his words: *Discourses on morality, and reflections on human nature, are the best means we can make use of to improve our minds and gain a true knowledge of ourselves, and consequently to recover our souls out of the vice, ignorance, and prejudice, which naturally cleave to them.*

Among all the various authors who have treated on this subject, none have carried off a larger portion of fame, than that celebrated *French* moralist the duke of *Rocheffoucault*,
wh

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who has always been ranked by many as the greatest, and unanimously acquired the precedence as a moral writer, and who has been thought to dive deeper into the human heart, than any of his predecessors; though with what truth or propriety this unlimited merit is bestowed, I own, I am a stranger to, and cannot give my opinion, according to the honest sentiments of my heart, without condemning the approbation and universal applause bestowed on him by the world: and I am so far from thinking his knowledge of mankind founded on right principles, that, notwithstanding I condemn him for his uncharitable manner of judging, as unbecoming both a man and a Christian, yet, still I cannot help pitying the unhappiness of his choice or fate, be it which it will,

ii *The* PREFACE.

that must certainly have condemned him in pursuit of his studies, to men not only of the lowest but most infamous of the human race; and a stranger to those many noble and generous sentiments, that often shine forth in a mind conscious of its own integrity, and actuated alone by the true principles of *honour, virtue, and religion.*

However he may have laid himself open to the severest censure, yet I would do him the justice not to derogate from his real merit; and I must say, notwithstanding all his faults and unhappy prejudices, he has undoubtedly many beauties, and has discovered here and there, in several places throughout his writings, a masterly genius, an inimitable sagacity, and an universal knowledge: and had he not been so general and satirical, in ma-

The PREFACE. ix

ny of his reflections, he would have made a most admirable and useful author. But, upon the whole, I cannot help condemning his maxims as erroneous, and what may prove of very pernicious consequence to those, whose minds are weak or young, and quite uninstructed in the knowledge of good and evil; especially as there generally is too strong a propensity to the latter, and the first ideas seldom fail of taking root and making a long and lasting impression; or, to make use of Mr. *Pope's* expression,

Just as the twig is bent, the tree inclines.

Our moral author, *Rochevoucault*, considers man made up altogether of *pride* and *self-love*, and that every individual action, however seemingly laudable in itself, takes its rise, if you will

THE PREFACE.

will trace it up to its original spring, from one or both of these motives; and goes so far I think, if I understand the sense of his words, as to strip mankind of every amiable qualification, till they have not one single virtue left among them. For example, what can be more ill-natured, than to suppose there is either truth or propriety in the disagreeable assertions contained in the following maxims, which presented themselves to my view on accidentally opening the book; and you will find hundreds more, in short, to the same effect.

CLXXIII.

We are so strongly possess'd with a good opinion of ourselves, that we take these things for virtues, which are no other than vices, that look like them, and
such

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such as the love of ourselves imposes upon us.

CCXIV. *The love of reputation, the fear of shame, the design of promoting an interest, the desire of making life easy and convenient, and a longing to pull down somebody above us, are most commonly the cause of that valour so much cried up in the world.*

Nor does he use his women a jot better: for instance,

CCVI. *Womens virtue is frequently nothing but a regard for their own quiet, and a tenderness for their reputation.*

CCLXVII. *The generality of honest women, are like hid treasures, which are safe, only because nobody hath sought after them.*

My

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My Lord Shaftsbury, in his treatise entitled, *Sensus Communis*, an essay on the freedom of wit and humour, in the following passage seems to have had an eye to the duke of Rochefoucault, where he censures this kind of wit in general, and these maxims in particular.

They would so explain (says he) all the social passions and natural affections, as to denominate them of the selfish kind; thus civility, hospitality, humanity towards strangers, or people in distress, is only a more deliberate selfishness. An honest heart is only a more cunning one; and honesty and good-nature, a more deliberate or better regulated self-love. The love of children, kindred, and posterity, is purely love of self. And thus love of one's country, and love of mankind, must also be self-love!

No

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Nor is this all, for a little further his lordship proceeds, and says :

Magnanimity and courage, no doubt, are modifications of this universal self-love. They are a sort of retailers and distributors of this wit, who have run changes, and divisions without end, upon this article of self-love ; you have the same thought spun out a hundred ways, and drawn into motto's and maxims, that act as disinterestedly, or generously, as you please, self is still at the bottom, and nothing else. Now, if these gentlemen who delight so much in the play of words, but are cautious how they grapple closely with definitions, would tell us only, what self-interest was, and determine happiness and good ; there would be an end of this enigmatical wit. For in this we should agree, that happiness was to be pursued, and in fact

fact was always sought after; but, whether found in following nature, and giving way to common affection; or in suppressing it, and turning every passion towards private advantage, a narrow self-end, or the preservation of mere life; this would be the matter in debate between us: the question would not be, Who loved himself, or who not, but who loved himself the rightest, and after the best manner. 'Tis the height of wisdom, no doubt, to be rightly selfish; and to value life, as far as life is good, belongs to discretion. But a wretched life is no wise man's wish. To be without honesty, is in effect to be without natural affection, or sociableness, of any kind. And a life without natural affection, friendship, or sociableness, would be found a wretched one, were it to be tried. 'Tis as these feelings and affections are intrinsically valuable c

THE PREFACE. xv

worthy, that self-interest is to be rated and esteemed. A man is by nothing so much himself, as by the temper and character of his passions and affections; if he loses what is manly and worthy in these, he is as much lost to himself as when he loses his memory and understanding. If life be not a dear thing indeed, he who has refused to live a villain, and has preferred death to a base action, has been a gainer by the bargain.

So much for the earl of Shaftsbury, and though it must, I think, be confess'd, he has spoke with great justice and propriety, yet had I made so long a quotation, from an author of less eminence, it would have needed some little apology. But to pursue my subject.

Not to allow mankind any one single virtue, and take from him the merit of any action however laudable it
may

may appear to be, is as absurd and unjust, as if I should take upon me to assert, that human nature was capable of absolute perfection, which is a contradiction and inconsistency no man, in his senses, I think, would endeavour to support. We have undoubtedly our virtues and our vices interwoven with our constitutions, and as our passions are more or less predominant, or in subjection to our reason, so our good or bad dispositions are more or less conspicuous, and he is the best man that is freest from vice, and tempers the heat of his passions with reason and reflection. For my part I am contented to say with the poet,

* — *Si vitiis mediocribus, ac mea paucis
Mendosa est natura, alioqui recta, velut si
Egregio inspersos repréndas corpore nævos.*

As to enjoy an uninterrupted felicity

* *Horat. Lib. I. Sat. vi.*

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city, is not only inconsistent with our frail existence, but repugnant to the design of our wise Creator; so we are sensible it is altogether impossible to divest ourselves entirely of all those frailties and prejudices so inseparably connected with the nature of our constitution, and the unalterable portion of humanity: yet barely to suppose, that he who knows our foibles and imperfections, together with the weakness of our nature, has not given us some virtues proportionably sufficient to balance the scale, is a meanness in ourselves, and the highest ingratitude to the noble Author of our being.

I freely acknowledge, and daily experience convinces me of the truth, that hypocrisy is a vice too general among mankind; and many actions, which carry the external appearance of great and laudable, could their

b original

original motive be discovered, would be found perhaps to proceed from *self-interest*, or *ambition*, or both, and our liberality to the distressed and indigent, are too often the effects of *pride* and *ostentation*, rather than any real *charity*; but the secret springs of action, which influence the heart of man, is a knowledge reserved to Him only from whom no secrets are hid.

Yet, notwithstanding, allowing all this to be true, I shall conclude by observing, it is a most cruel and uncharitable manner of proceeding to condemn all mankind for the degeneracy of a few, whose minds are so vitiated by an habitual course of vice and immorality, that they are insensibly deaf to the voice of reason, and those powerful charms of virtue and religion; and I desire to live no longer than while I am convinced, there ?

The PREFACE. ~~in~~

many men in the world of an innate worth and honour, whose whole lives are governed by the strictest principles of *Truth* and *Christianity*, and are far from being incapable of acting consistent with such principles upon every occasion, and with no other view or motive than that of acting right.

This may suffice by way of preface; and as for the following reflections, the author (or editor, call him which you please, as he is not overabove solicitous for the reputation, any more than the success of them) has little to add, than that they are the fruit of a general reading, joined to a series of the strictest observations on the various tempers and dispositions of mankind.

The numerous citations (from a variety of different authors) which will frequently occur to the reader,
were

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were at first intended merely as so many remarks, in order to assist the memory greatly embarrassed by a too laborious application in search after a thorough knowledge of mankind, abstracted from the least intention of their ever making a public appearance, which will sufficiently apologize for any little orthographical incorrectness, the judicious reader may too frequently meet with.

It may also not be altogether improper, before I drop this subject, to observe, that upon perusal of the following sheets, there may possibly be found several sentences that carry the same idea in their meaning, though somewhat differently expressed, yet the author hopes he shall stand excused from the imputation of *tautology*, as it was almost impossible to avoid it such a collection.



MORAL REFLECTIONS.

I.

T is of the last importance, to season the passions of a child with devotion, which seldom dies in a mind that has received an early tincture of it; tho' it may seem extinguished for a while, by the cares of the world, the heat of youth, or the allurements of vice, it generally breaks out and discovers itself again, as soon as discretion, consideration, age, or misfortunes, have brought the man to himself. The fire may be covered and over-laid, but cannot entirely be quenched and smothered.

2 MORAL REFLECTIONS.

II.


It is an unspeakable advantage to possess our minds, with an habitual good intention, and to aim all our thoughts, words, and actions, at some laudable end, whether it be the glory of our Maker, the good of mankind, or the benefit of our own souls.

III.

There cannot be a greater slavery in this world, than to dote upon what we ought to condemn ; yet this must be our condition, in all the parts of life, if we suffer ourselves to approve any thing but what tends to the promotion of what is good and honourable.

IV.

Wisdom, virtue, and valour, have a natural right to govern ; he alone ought to command others, who has
most



MORAL REFLECTIONS. 3

most wisdom to discover what is just;
most virtue to adhere to it; and most
courage to put it into execution.

V.

The truly virtuous man enjoys a
mind perfectly composed; he has a
secret spring of happiness in his heart;
his conversation is pleasant; and his
countenance serene: he tastes all the
innocent satisfactions of life pure and
sincere; he has no share in pleasures
that leave a sting behind them, nor
is he cheated with that kind of mirth
in the midst of which there is heaviness.

VI.

Seeing a man is more happy that
has nothing to lose, than he that
loseth that which he hath, we should
neither hope for riches, nor fear poverty.

MORAL REFLECTIONS.

VII.

Good nature is more agreeable in conversation than wit; and gives a certain air to the countenance, which is more amiable than beauty. It shews virtue in the fairest light, takes off in some measure from the deformity of vice, and makes even folly and impertinence supportable.

VIII.

In order to quicken human industry, Providence has so contrived it, that our daily food is not to be procured without much pains and labour.

IX.

When an old man bewails the loss of such gratifications which are passed, he discovers a monstrous inclination to that which is not in the course of Providence to recall. The state of an
old

MORAL REFLECTIONS. 5

old man, who is dissatisfied, merely for his being such, is the most out of all measure of reason, and good sense, of any being, from the highest angel, to the lowest worm. How miserable is the contemplation, to consider a libidinous old man (while all created things, besides himself and devils, are following the order of Providence) fretting at the course of things, and being almost the sole male-content in the creation.

X.

Age in virtuous persons of either sex, carries in it an authority, which makes it preferable to all the pleasures of youth.

XI.

However absurd the love of fame may appear, it is not wholly to be discouraged, since it sometimes pro-

6 MORAL REFLECTIONS.

duces very good effects, not only as it restrains us from doing any thing which is mean and contemptible, but as it often raises us to actions, great and glorious. The principle may be faulty, but the consequences it produces are sometimes so good, that for the benefit of mankind it ought not to be totally abolished,

XII.

The enjoyment of pleasure is not always required; the privation of pain, well-used, renders our condition sufficiently happy.

XIII.

The mind never unbends itself so agreeably, as in the conversation of a well-chosen friend. There is, indeed, no blessing of life, that is any ways comparable to the enjoyment of a discreet and virtuous friend. It eases and unloads

MORAL REFLECTIONS. 7

unloads the mind, clears and improves the understanding, ingenders thoughts and knowledge, animates virtue and good resolutions, soothes and allays the passions, and finds employment for most of the vacant hours of life.

XIV.

Sovereignty and rank are necessary evils to keep the passions within bounds ; the lower sort should be content with meriting real esteem, by their simple and modest virtue ; and the *Great* should be persuaded, that nothing but outward homage will be paid them, unless they have true merit. By this means, the one sort will not be dejected with their low condition ; nor the other pride themselves too much in their grandeur ; men will be sensible that kings are necessary ; and kings will not forget they are but men.

XX.

6 MORAL REFLECTIONS.

XV.

So insinuating are the pleasures of sympathy, and so widely diffused through our whole lives, that there is hardly such a thing as satisfaction or contentment, of which they make not an essential part.

XVI.

Could we but once be brought to consider seriously the happiness, tranquillity, and security, which attends a modest disposition and quiet mind, fitted to every station in life, satisfied with any reasonable circumstances, we should be convinced of the absurdity and self-injury of immoderate desires and conceited imaginations; of personal advantage in such things as titles, honours, precedencies, fame, glory, or vulgar astonishment, admiration, and applause.

XVII.



MORAL REFLECTIONS. 9

XVII.

Justice is the foundation and the fence of society, without it we should be strollers and vagabonds : our impetuosity would soon reduce us to our primitive confusion, out of which we are happily extricated : yet, instead of chearfully acknowledging the benefit, we find a regret to submit to that happy subjection it keeps us in, and still long after fatal liberty, which would be the unhappiness of our lives.

XVIII.

As to be perfectly just is an attribute in the divine nature ; to be so to the utmost of our abilities, is the glory of a man.

XIX.

Irreligious men, whose short prospects are filled with earth, and sense,
and

TO MORAL REFLECTIONS.

mortal life, are invited, by these mean ideas, to actions proportionably low and little; but a mind, whose views are enlightened and extended by religion, is animated to nobler pursuits, by more sublime, and remote objects.

XX.

To treat men always with the utmost rigour they deserve, is brutality, and not justice; but, on the other hand, a too extensive good-nature, which has not force enough to punish evil, or to reward merit with distinction, is not a virtue, but a weakness; and frequently produces as great mischiefs as malice itself.

XXI.

He is a very unhappy man, who sets his heart upon being admired by the multitude, or affects a general
and

MORAL REFLECTIONS. 31

and undistinguishing applause among men. What pious men call the testimony of a good conscience, should be the measure of our ambition in this kind ; that is to say, a man of spirit should contemn the praise of the ignorant, and like being applauded for nothing, but what he knows in his own heart he deserves.

XXII.

The jealous man lies under this particular unhappiness, that his jealousy naturally helps to alienate that affection which he is so solicitous to engross ; and for these two reasons, because it lays too great a constraint on the words and actions of the suspected party, and, at the same time, shews you have no honourable opinion of her ; both of which are strong motives to aversion.

XXIII.

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XXIII.

The man who suffers his passion or resentment to extinguish all natural affection, debases his mind, and frustrates, as much as in him lies, the great design of Providence, by striking out of his nature one of the most divine principles implanted in it.

XXIV.

There is scarce any passion, that more excites us to every thing that is noble and generous, than a virtuous love.

XXV.

The mind that hath any cast towards devotion, naturally flies to it in its afflictions.

XXVI.

If any child be of so dissingenuous a nature, as not to stand corrected by reproof, he, like the very worst of
flaves,

MORAL REFLECTIONS. 13

slaves, will be hardened even against blows themselves.

XXVII: WORTHLESSNESS

A want of resolution is one of the greatest and most universal causes of all our disquiets and unhappiness. There is but one method of setting ourselves to rest in this particular, and that is by adhering stedfastly to one great end, as the chief and ultimate aim of all our pursuits. If we are firmly resolved to live up to the dictates of reason, without any regard to wealth, reputation, or the like considerations, any more than as they fall in with our principal design, we may go through life with steadiness and pleasure : but if we will not only be virtuous, but wealthy, popular, and every thing that has a value set upon it by the world, we may thank
our-

14 MORAL REFLECTIONS.

ourselves for whatever misery attends it.

XXVIII.

Whatever is opposite to the eternal rules of reason and good sense, must be excluded from any place in the composition of a well-bred man.

XXIX.

The fear of death often proves mortal, and sets people on methods to save their lives, which infallibly destroy them.

XXX.

Multiplicity of laws is as evident a token of the corruption of a state, as a diversity of medicines is of the distempers of the body.

XXXI.

The minds of young persons are not gained by difficult and refined reasonings, they must be inticed by agree-

MORAL REFLECTIONS. 15
agreeable and familiar images. To
make truth lovely to them, it must
be exhibited by sensible and beautiful
representations.

XXXII.

No men whatsoever can take too
effectual a care to make themselves
just, for they have naturally too strong
a bias to the contrary way.

XXXIII.

Complaisance renders a superior
amiable; an equal agreeable; and
an inferior acceptable: it smooths
distinctions, sweetens conversation,
produces good-nature and mutual
benevolence, and makes every one
in the company pleased with himself.

XXXIV.

A true friend is not born every
day; it is best to be courteous to all,
intimate with few; for though perhaps

we

16 MORAL REFLECTIONS.

we may have less cause of joy, I am sure we shall have less occasion of sorrow.

XXXV.

It were to be wished, that all men of sense would think it worth their while to reflect upon the dignity of Christian virtues; it would possibly enlarge their souls into such a contempt of what fashion and prejudice have made honourable, that their duty, inclination, and honour, would tend the same way, and make all their lives an uniform act of religion and virtue.

XXXVI.

There is a sort of wanton mischievousness in taking pleasure in what is destructive, and is a passion, the seeds of which, instead of being checked, is too often encouraged in children ;

MORAL REFLECTIONS. 17

ren ; so that it is no wonder, if the effects of it are often very unfortunately felt in the world.

XXXVII.

The condition of the envious man is the most emphatically miserable ; he is not only incapable of rejoicing in anothers merit or success, but lives in a world wherein all mankind are in a plot against his quiet, by studying their own happiness and advantage.

XXXVIII.

Friendship improves happiness and abates misery, by the doubling of our joy, and dividing of our grief.

XXXIX.

Good-nature is generally born with us ; health, prosperity, and kind treatment from the world, are great cherishers of it, where they find it ; but nothing is capable of forcing it up,

C.

where

18 MORAL REFLECTIONS.

where it does not grow of itself. It is one of the blessings of a happy constitution, which education may improve, but not produce.

XL.

Avoid disputes as much as possible : in order to appear easy and well-bred in conversation, you may assure yourself that it requires more wit, as well as more good humour, to improve than to contradict the notions of another : but if you are at any time obliged to enter on an argument, give your reasons with the utmost coolness and modesty, two things which scarce ever fail of making an impression on the hearers.

XLI.

Nothing is so glorious in the eyes of mankind, and ornamental to human nature, (setting aside the infinite
advan-

MORAL REFLECTIONS. 19

advantages which arise from it) as a strong masculine piety; but enthusiasm and superstition, are the weaknesses of human reason, that expose us to the scorn and derision of infidels, and sink us even below the beasts that perish.

XLII.

Those whom cross accidents of fortune have undone, are pitied by all the world, because it is a misfortune the conditions of humanity submits us to; but those that are reduced to misery by vain profusion, raise more contempt than commiseration; because it is the issue of a peculiar folly, from which every man has the good conceit to think himself exempt.

XLIII.

There are three things I would never strive for, the wall, the way,

20 MORAL REFLECTIONS.

or the uppermost seat; if I deserve well, a low place cannot disparage me so much as I shall grace it; if not, the height of my place shall add to my shame, whilst every man shall condemn me of pride and unworthiness.

XLIV.

He that lends his friend a weapon for his revenge, makes himself a partaker of his crime.

XLV.

There is no true felicity without virtue.

XLVI.

There is I know not what heroical in great liberality, as well as in great valour; and there is a great analogy between those two virtues; the one raises the soul above the consideration of wealth, and the other beyond the management and desire of life. But
with

MORAL REFLECTIONS. 21

with all these gay and generous motives, without good conduct, the one becomes ruinous, and the other fatal.

XLVII.

He that is satisfied with what he has, wants nothing.

XLVIII.

There is something of a virtue in good resolutions, though the frailty of our nature is such perhaps that we have not power to pursue them.

XLIX.

Fulness is the parent of diseases, as idleness is of vice.

L.

Some men are never easy, others are always so, and both may be in fault.

LI.

By making the thoughts of death familiar to us, it greatly helps to

22 MORAL REFLECTIONS.

take off that terrible appearance in which it is viewed by vulgar minds.

LII.

Our happiness in this world proceeds from the suppression of our desires; but in the next world from the gratification of them.

LIII.

No man finds poverty a trouble, but he that makes it so: do but compare the looks of the rich and the poor, and you will find the poor man to have a smoother brow, and to be more merry at heart; or if any trouble befalls him, it passes over like a cloud; whereas the other, either his good humour is counterfeit, or his melancholly deep and ulcerated, and the worse, because he dares not publicly own his misfortunes; but he is forced to play the part of a happy man,

MORAE REFLECTIONS. 23

man, even with a cancer in his heart: His felicity is but perforated; and if he were but stripped of his ornaments, he would be contemptible.

LIV.

It is a secret aversion to justice, that makes us fonder of giving than receiving, of obliging than acknowledging: thus we see, the most liberal, generous men, are not usually the most just. Justice includes a regularity that bridle them, as being founded on a constant method of reason, opposed to those natural impulses which are the hinges upon which liberality almost always moves.

LV.

It is ridiculous for a poor man to preach the contempt of riches, or for a rich man to extol the benefits of poverty; when neither knows how

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he should behave in the contrary condition.

LVI.

It is a nice point to check the seeds of anger in children, so as not to take off the edge of their spirit; to avoid which, the greatest care must be taken between liberty and severity, that they be not too much emboldened or depressed; so that, when to use the bit, and when the spur, is the main difficulty.

LVII.

Never let a child be put to the necessity of begging any thing basely; enure him to familiarity where he has any emulation; and, in all his exercises, let him understand, 'tis generous to overcome his adversary, but not to hurt him.

LVIII.

Allow a child to be pleased when
he

he does well, but not transported, for that will puff him up into too high a conceit of himself: give him nothing that he cries for till the fit is over, but then let him have it when he is quiet, to shew that there is nothing to be got by being peevish: chide him for whatever he does amiss, and make him betimes acquainted with the fortune he was born to, taking particular care of avoiding temptations that he cannot resist, and provocations that he cannot bear.

LIX.

Never condemn a friend unheard, or without letting him know his accuser or his crime.

LX.

Man, considered in himself, is a very helpless and a very wretched being; he is subject every moment to
the

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the greatest calamities and misfortunes:
he is beset with dangers on all sides,
and may become unhappy by number-
less casualties which he could not fore-
see, nor prevented had he foreseen them.

LXI.

He who jests upon a man that is
drunk, injures the absent.

LXII.

A prude often preserves her reputa-
tion, when she has lost her virtue.

LXIII.

We see a little, presume a great
deal, and so jump to the conclusion.

LXIV.

Though nothing so much gains up-
on the affections as extempore elo-
quence, which we have constantly oc-
casion for, and are obliged to practise
every day, yet we very rarely meet with
any one who excels in it.

LXV.

LXV.

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Raillery is no longer agreeable, than while no one in the company is displeased with it.

LXVI.

Men ought to form their judgment of things unexperienced, from what they have experienced.

LXVII.

He is the true possessor of a thing who enjoys it, and not he that owns it without the enjoyment of it.

LXVIII.

Great griefs are but short, and those of long continuance are but small.

LXIX.

It is worse to a good mind to do, than to suffer injury; and that man prejudices himself more when he hurts another, than he would be injured if he were the sufferer.

LXX.

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LXX.

Riches, and every external good, without virtue, are fruitless and unprofitable enjoyments.

LXXI.

That praise is vain, which a man heaps upon himself to provoke others also to praise him; and is chiefly contemptible, as proceeding from an importunate and unseasonable affectation of esteem.

LXXII.

Few men have done more harm than those who have been thought to be able to do least; and there cannot be a greater error, than to believe a man whom we see qualified with too mean parts to do good, to be therefore incapable of doing hurt. There is a supply of malice, of pride, of industry, and even of folly, in the weakest, when
he

MORAL REFLECTIONS. 29

he sets his heart upon it, that makes a strange progress in mischief.

LXXIII.

'Tis the common vice of nature, that we repose most confidence, and receive the greatest apprehensions from things unseen, concealed, and unknown.

LXXIV.

Whoever expects punishment, already suffers it; and whoever deserves it, expects it.

LXXV.

We are more solicitous that men speak of us, than how they speak; and 'tis enough for us, that our names are often mentioned, be it after what manner it will.

LXXVI.

All vices are less dangerous when open to be seen, and those most pernicious that lurk under a dissembled temper.

LXXVII.

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LXXVII.
Truth is the most powerful thing in the world, since even fiction itself must be governed by it, and can only please by its resemblance.

LXXVIII.

There is a kind of, I know not what, congratulation in well-doing, that gives an inward satisfaction, and a certain generous boldness, that accompanies a good conscience. A foul, daringly vicious, may possibly arm itself with security, but cannot supply itself with this complacency and satisfaction.

LXXIX.

Women should study just so much of philosophy, that, from the moral part, they may learn to select such instructions as will teach them to judge of mens humours, to defend themselves

MORAL REFLECTIONS. 31

selves from their treacheries, to regulate the ardour of their own desires, to manage their liberty right, improve the innocent pleasures of life, and mildly to bear the inconstancy of a servant, the rudeness of a husband, and the importunity of years, wrinkles, and such unavoidable accidents.

LXXX.

Bashfulness was considered by the ancients, as an ornament to youth, but a reproach to old age.

LXXXI.

To form a truly happy marriage, a mutual conjunction of love and friendship is required; which generally produces a sweet society, full of constancy, truth, and an infinite number of useful and solid obligations; and if well formed and rightly taken, 'tis the best of all human societies, and that

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so few are observed to be happy, is a token of its value and estimation.

LXXXII.

The melancholly way in which we have been taught religion, makes us unapt to think of it in good humour. 'Tis in adversity chiefly, or in ill health, under affliction, or disturbance of mind, or discomposure of temper, that we have recourse to it.

LXXXIII.

Whoever was to make an heap of ills together, there is no one who would not rather choose to bear away the ills he has, than to come to an equal division with all other men from that heap, and take with him from thence so much as would, upon dividing, fall to his particular share.

LXXXIV.

'Twas a saying of old, that the use
of

MORAL REFLECTIONS. 33

of a friend is more pleasing and necessary than the elements of fire and water.

LXXXV.

The common fears of the world are wrong and ill placed. No man fears to do ill; every man to suffer ill: wherein, if we consider it well, we shall find that we fear our best friends. A man learns more in one week's extremity, than a whole life of prosperity could teach him: and in reason, and common experience, prosperity usually makes us forget our death; adversity, on the other hand, makes us neglect our life. Now (if we measure both of these by their effects) forgetfulness of death makes us secure: neglect of this life makes us careful of a better. So much therefore as neglect of life, is better than forgetfulness of death; and watchfulness, better than
D security;

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security; so much more beneficial should we esteem adversity than prosperity.

LXXXVI.

There are more calamities in the world arising from love than from hatred.

LXXXVII.

Love is the daughter of idleness, but the mother of disquietude.

LXXXVIII.

The custom of the world, is to hate things present, to desire future, and to magnify what is past : on the contrary, we should rather esteem that which is present best ; for, both what is past, was once present ; and what is future, will be present : future things next, because they are present in hope ; what is past, the least of all.

LXXXIX.

A modest man preserves his cha-

rafter, as a frugal man does his fortune ; if either of them live up to the heighth, one will find losses, the other errors, which he has not stock by him to make up. It is therefore a just rule, to keep your desires, your words, and actions, within the regard you observe your friends have for you ; and never, if it were in a man's power, to take as much as possibly he might, either in preferment or reputation.

XC.

It is a frivolous pleasure to be the admiration of gaping crowds ; but to have the approbation of a good man in the cool reflections of his closet, is a gratification worthy an heroic spirit. The applause of the crowd makes the head giddy, but the attestation of a reasonable man makes the heart glad.

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XC.

Complaisance is a virtue that blends all orders of men together in a friendly intercourse of words and actions, and is suited to that equality in human nature, which every one ought to consider, so far as is consistent with the order and œconomy of the world.

XCII.

There is no profession or science whatever that enobleth and enlargeth the mind, equal to religion and philosophy. For the mind of man seems to adapt itself to the different nature of its objects ; it is contracted and debased in being conversant in little and low things, and feels a proportionable enlargement arising from the contemplation of great and sublime ideas.

XCIII.

To compleat a thorough education,
it

·MORAL REFLECTIONS. 37.

it may be necessary to visit the court; if, for no other reason, than to study a certain turn of thought, and air of behaviour, not to be learned elsewhere.

XCIV.

A man need not care for more knowledge than to know himself: he needs no more pleasure than to content himself; no more victory than to overcome himself; no more riches than to enjoy himself: and all other knowledge is ridiculous, while he is a stranger to himself.

XCV.

An inconstant and wavering mind, as it makes a man unfit for society; so, besides, it makes him ridiculous, and hinders him from ever attaining any perfection in himself; and the mind, while it would be every thing, proves nothing.

XCVI.

Men of grave natures are the most constant; for the same reason, men should be more constant than women.

XCVII.

The lowest reptiles are as dangerous, and as dreadful, as the fiercest beast; for the poison of a toad, or the tooth of a snake, will destroy as sure as the claws of a wolf or a tyger.

XCVIII.

We should never do that to another, which we would not expect, or even wish, they would do to us.

XCIX.

He that is perfectly wise, is perfectly happy.

C.

There are two things, which if we would but always bear in mind, I should think were sufficient to prevent

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vent us from doing ill; that the whole world are our brethren, and that there is one above who sees every action of our lives.

CI.

Preserve your own liberties, and never infringe upon your neighbours.

CII.

He that is grateful to another thro' interest, or fear only; is like a woman that is honest, on account of her reputation.

CIII.

After a friendship is once cemented, all suspicions are unpardonable and unjust, and destroy the very essence of friendship.

CIV.

He who understands not to hold his peace, will never know how to speak.

CV.

Death is feared and shunned by the wicked, as a rock which they are every moment of their lives in the utmost anxieties to avoid; but, to the good man, it is viewed with a pleasing aspect, as the harbour of peace and eternal happiness, which he soon hopes to arrive at.

CVI.

Death is as much a debt as money, and we should be as willing and ready to pay the one as the other.

CVII.

As anger is one of the most detestable of all vices, so it is the most unjustifiable: for to contend with our superiors is folly and madness; with our equals it is dangerous; and with our inferiors it is an indignity.

CVIII.

The anger of women and children
is

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is most commonly fierce, but soon over.

CIX.

All our endeavours after greatness proceed from nothing but a desire of being surrounded by a multitude of persons and affairs that may hinder us, from looking into ourselves, which is a view we cannot bear.

CX.

If we fear all things that are possible, we live without any bounds to our misery.

CXI.

True happiness is confined to no place, but is always to be found in a contented mind.

CXII.

The sense of honour is of so delicate a nature, that it is only to be met with in minds that are naturally noble,

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ble, or in such as have been cultivated by great examples, or a refined education.

CXIII.

True honour, though it be a different principle from religion, is that which produces the same effects. The religious man fears, the man of honour scorns, to do an ill action. The one considers vice as something unbecoming; the other, as what is forbidden. The lines of action, though drawn from different parts, terminate in the same point.

CXIV.

There are few, even of the worst of mankind, who have not something of virtue, though an imperfect sense: nothing therefore is more just, than that old maxim, That it is as hard to find a man wholly ill, as altogether good.

CXV.

CXV.

Virtue is defined, to consist in a certain just disposition, or proportionable affection, of a rational creature towards the moral objects of right and wrong.

CXVI.

True virtue cannot subsist without piety; for where the latter is wanting, there can neither be the same benignity, firmness, or constancy, the same good composure of the affections, or uniformity of the mind.

CXVII.

As the pleasures of the mind to an intelligent being, are superior to those of the body; whatever therefore can create a constant series or train of mental happiness, is more considerable to his felicity than those which create to him a like constant course or train of sensual enjoyments.

CXVIII.

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CXVIII.

'Tis allowed; that to have the natural affections, such as are founded on love and good-will, is to have the chief means and power of self-enjoyment; and that to want them, is certain misery and ill.

CXIX.

The greatest of fools is he who imposes on himself; and, in his greatest concerns, thinks certainly he knows that which he has least studied, and of which he is wholly ignorant.

CXX:

Princes sometimes hurt themselves by different faults, either by suffering themselves to be often deceived by flattering favourites, or the misfortune of never having a true friend.

CXXI.

We often see, that great cities and
mag-

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magnificent courts serve too much to corrupt the manners and sentiments of mankind ; and that, by uniting a multitude of men in the same place, they often do but unite and multiply their passions.

CXXII.

Wit often proves of pernicious consequence, when it ceases to be tempered with virtue and humanity.

CXXIII.

True fortitude is indeed so becoming in human nature, that he who wants it, scarce deserves the name of a man ; but we find several, who so much abuse this notion, that they place the whole of honour and fortitude in a kind of brutal courage ; by which means we have had many among us, who have called themselves men of honour and courage, that
would

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would have been a disgrace to a gibbet.

CXXIV.

The man who sacrifices any duty of a reasonable creature, to a prevailing mode or fashion ; who looks upon any thing as honourable, that is displeasing to his Maker, or destructive to society ; who thinks himself obliged, by this principle, to the practice of some virtues and not of others, is by no means to be reckoned among true men of honour.

CXXV.

A good conscience is to the soul what health is to the body ; it preserves a constant ease and serenity within us, and more than counter-
vails all the calamities and afflictions which can possibly befall us, and is the best support under the greatest trials and difficulties of life.

CXXVI.

CXXVI.

There is a just and easy difference to be put betwixt a friend and an enemy, betwixt a familiar and a friend ; and much good use to be made of all, provided it be done with discretion. I will not disclose myself at all to my enemy, somewhat to my friend, wholly to no man, lest I should be more others than my own ; and how do I know whether he that loves me now, may not hate me hereafter.

CXXVII.

True virtue rests in the consciousness of itself, either for reward or censure ; if, therefore, I know myself upright, false rumours shall not daunt me ; if not answerable to the good report of my friends, I will myself find the first fault, that I may prevent the shame of others.

CXXVIII.

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CXXXVIII.

There never was any man so insensible not to perceive a Deity throughout the ordinary course of nature, tho' many have been so obstinately ungrateful as not to confess it.

CXXXIX.

It is a common thing for men to hate those that were the cause of their preferment, because they were no strangers to their mean original.

CXXX.

All our ingratitude does not prevent Providence from sending us every thing that is needful, even though, at the same time, we question the hand from whence they come.

CXXXI.

He that looks to the present, and does not forget what is past, can never be ungrateful.

CXXXII.

CXXXII.

True gratitude consists in being always willing and ready, seeking every occasion to requite a benefit ; for, though he cannot compass his end, yet he does more than the man, who without any endeavour, returns it perhaps immediately.

CXXXIII.

We had almost better be deceived by some, than to suspect all.

CXXXIV.

As ingratitude is a crime against which the law has provided no remedy, so it is the most detestable in others, as well as unpardonable in ourselves.

CXXXV.

A good man is happy within himself, and independent upon fortune ; kind to his friend ; temperate to his enemy ; religiously just ; indefatigably

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labo-

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laborious; and discharges every duty with a constancy and congruity of actions.

CXXXVI.

Wisdom and virtue are two infallible specificks against all the crosses and accidents of human life.

CXXXVII.

Hope and fear are the source of most of our misfortunes.

CXXXVIII.

There is no misfortune or unhappiness to which philosophy and virtue is not an antidote.

CXXXIX.

Vice (like many diseases of the body) is epidemic, and one bad man often infects another.

CXL.

No man is worth more than he enjoys.

CXLI.

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CXLI.

Misfortunes, however unavoidable in themselves, may be palliated by wisdom and philosophy.

CXLII.

Flattery often proves one of the worst of enemies concealed; and betrays us insensibly.

CXLIII.

A sensible man needs no advice, and a fool won't observe it.

CXLIV.

He, who is not a friend to himself, is a friend to nobody.

CXLV.

Expectation in a weak mind, makes an evil greater, and a good less; but, in a resolved mind, it digests an evil before it comes, and makes a future good long before present. I will expect the worst, because it may come; the best, because I know it will come.

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CXLVI.

I see there is no man so happy, as to have all things; and no man so miserable, as not to have some: why should I look for a better condition than all others? If I have somewhat, and that of the best things, I will thankfully enjoy them, and want the rest with contentment.

CXLVII.

I will not care what I have, whether much or little; if little, my account will be less; if more, I shall do the more good, and receive the more glory.

CXLVIII.

It was a remark of a certain author, who is thought to have dived into the human heart, and the nature of the passions, deeper than most men, That the most extravagant love comes nearest to the strongest hatred.

CXLIX.

CXLIX.

Providence hath, with a bountiful hand, prepared variety of pleasures for the various stages of life. It behoves us, not to be wanting to ourselves in forwarding the intention of nature, by the culture of our minds, and a due preparation of each faculty for the enjoyment of those objects it is capable of being affected with.

CL.

Let my estate be ever so mean, I will always keep myself rather beneath than above it; a man may rise when he will, with honour, but cannot fall without shame.

CLI.

Grief for things past that cannot be remedied, and care for things to come that cannot be prevented, may easily hurt, but can benefit no one: we should

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should therefore trust to Providence in both, and enjoy the present.

CLII.

It is a vain-glorious flattery for a man to praise himself; and an envious wrong to detract from others; we should therefore be cautious and circumspect, in speaking ill of others, or good of ourselves.

CLIII.

Human life is very justly compared to the stage, and it is of no consequence, whether we act the prince or the beggar, the whole business is to act our part well.

CLIV.

To do good and great actions, merely to gain reputation, and transmit a name to posterity, is a vicious appetite, and will certainly ensnare the person who is moved by it, on some occasions,

sions, into a false delicacy, for fear of reproach; and at others, into artifices which taint his mind, though they may enlarge his fame.

CLV.

Knowledge is that, which next to virtue, truly and essentially raises one man above another; it furnishes one half of the human soul. It makes a being pleasant to us, fills the mind with entertaining views, and administers to it a perpetual series of gratification. It gives ease to solitude, and gracefulness to retirement: it fills a public station with suitable abilities, and adds a lustre to those who are in possession of them.

CLVI.

Pride, in a woman, destroys all symmetry and grace; and affectation is a more terrible enemy to a fine face, than the small-pox.

CLVII.

Of all wild beasts the tyrant is the worst, and of all tame beasts the flatterer.

CLVIII.

Vice hath its certain period, after which it becomes desperate and incurable.

CLIX.

Nothing is more silly, than the pleasure some people take in what they call speaking their minds. A man of this make will say a rude thing for the mere pleasure of saying it; when an opposite behaviour, full as innocent, might have preserved his friend, or made his fortune.

CLX.

That man who wholly gives himself up to lust will soon find it the least fault he is guilty of.

CLXI.

CLXI.

The gay part of mankind are most amorous, the serious most loving.

CLXII.

A coquet often loses her reputation, while she preserves her virtue.

CLXIII.

Content is natural wealth, and luxury an artificial poverty.

CLXIV.

No man has so much care, as he who endeavours after the most happiness.

CLXV.

The ambitious and the covetous, are madmen to all intents and purposes, as much as those who are shut up in dark rooms; but they have the good luck to have numbers on their side; whereas the frenzy of one who is given up for a lunatic, is more singular in its kind, and does not fall in with the madness of a multitude.

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CLXVI.

It is our comfort, while we are obnoxious to so many accidents, that we are under the care of One who directs contingencies, and has in his hands the management of every thing that is capable of annoying or offending us; who knows the assistance we stand in need of, and is always ready to bestow it on those who ask it of him.

CLXVII.

Custom makes many things easy, which at first seemed intolerable.

CLXVIII.

A good conscience is a heaven within itself, and oftner the portion of the peasant than the monarch.

CLXIX.

Religious studies give us an indifference for this life, in proportion to the progress we make in pursuit of a better.

CLXX.

CLXX.

There are few men more miserable, than many of those which the common people esteem happy.

CLXXI.

There is nothing so effectually raises a man's fortune as complaisance, which recommends more to the favour of the great, than wit, or knowledge, or any other talent whatever.

CLXXII.

A good man can never be miserable, nor a wicked man happy.

CLXXIII.

As wisdom and virtue are the proper qualifications in the master of a house; if he is not accomplished in both of them, it is much better that he should be deficient in the former than the latter; since the consequences of vice are of an infinitely more dan-

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dangerous a nature than those of folly.

CLXXIV.

Were the two sensations of virtue and vice to be compared, for example; That of a virtuous course in one who lives a natural and regular life; and that of a vicious course in one who lives a dissolute and debauched life; there is, I think, no question but judgment would be given in favour of the former, (without any regard to consequences) only with respect to the very pleasure of sense itself.

CLXXV.

'Tis perhaps exacting too much from youth, to require that they should be insensible of love, as it often happens, that nothing but a well-placed love can be a security against dangerous and criminal passions.

CLXXVI.

To consent to things which are, in them-

themselves, ill or immoral, is a breach of duty, and leads to the greatest mischief; on the contrary, every thing which is an improvement of virtue, or an establishment of right affection and integrity, is an advancement of our felicity, and opens a way to the greatest and most solid happiness and enjoyment.

CLXXVII.

There is a passion reigning in some men, which shews itself in a kind of hatred of mankind and society, and is chiefly found in those who have long indulged themselves in an habitual moroseness; or who, by dint of ill-nature, or ill-breeding, have contracted such a reverse of affability and good manners, that the sight of mankind is disagreeable to them. A man of this disposition should be shunned as a pestilence, as he is the immediate opposite

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posite to that noble affection, which in ancient language was termed hospitality, or an extensive love to mankind in general.

CLXXVIII.

Ranks and dignities are but the shadow of real grandeur: the external respect and homage which is paid to them, is likewise but the shadow of that esteem which belongs to virtue alone. Is it not an instance of great wisdom in the first law-givers, to have preserved order in society, by establishing such regulations, as those, who have only the shadow of virtue, are satisfied with the shadow of esteem?

CLXXIX.

All the members of the same commonwealth ought to feel and compassionate the miseries of one another, as parts of the same body.

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CLXXX.

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CLXXX.

There is nothing that more betrays a base ungenerous spirit than giving of secret stabs to a man's reputation. Lampoons and satires, that are written with wit and spirit, are like poisoned darts, which not only inflict a wound, but make it incurable.

CLXXXI.

A state of temperance, sobriety, and justice, without devotion, is a cold, lifeless, insipid condition of virtue, and is rather to be stiled philosophy than religion. Devotion opens the mind to great conceptions, and fills it with more sublime ideas, than any that are to be met with in the most exalted science; and, at the same time, warms and agitates the soul more than sensual pleasures.

CLXXXII.

A man should use his friends as

Moses

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Moses did his rod; while it was a rod he held it familiarly in his hand; when once a serpent, he ran away from it.

CLXXXIII.

Every man has his portion of sorrow, be it more or less; and there never was the man yet, who complained not of something. Before sorrow come I will prepare for it; when it comes I will welcome it; when it goes I will not bid it farewell, still expecting its return.

CLXXXIV.

We find, that all worldly things require much time in procuring, and afford but a short pleasure in the enjoyment: we should not care much for what we have, nor any thing for what we have not.

CLXXXV.

'Twas a very just observation of a cele-

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celebrated ancient author, that the sons of princes learned nothing right, but to ride the great horse; by reason, that in all their exercises, every one binds and yields to them, but a horse, that is neither a courser or a flatterer, throws the son of a king with no more remorse than he would do that of a porter.

CLXXXVI.

True raillery is as hard to be defined as good breeding; none can understand the speculation but those who practise it; yet every one thinks himself well-bred; and the formalest pedant imagines he can railly with a good grace and humour.

CLXXXVII.

As vicious souls are sometimes incited, by some strange impulse, to do well, so are virtuous ones to do ill.

F

CLXXXVIII.

CLXXXVIII.

Discourse of a man's self usually proceeds from self-love, which is its harbour, and is there observed to lie wait even in those who are vulgarly thought to be free from ambition: therefore, as it is one of the rules of health to avoid dangerous and unwholesome places, or being in them to take the greatest care; so it ought to be a like rule, concerning converse and speaking of one's-self; for this kind of talk has slippery occasions into which we unawares, and indiscernably, are apt to fall.

CLXXXIX.

A man may equally affront the company he is in, by engrossing all the talk; or observing a contemptuous silence.

CXC.

It is *not* impossible for a man to form

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form himself as exquisite a pleasure in complying with the humour and sentiments of others, as in bringing others over to his own; since this is the certain sign of a superior genius, that can take and become whatever dress it pleases.

CXCI.

Women are frightened at the name of argument, and are sooner convinced by an happy turn, or witty expression; than by demonstration.

CXCII.

Whenever you commend, add your reasons for so doing; it is this which distinguishes the approbation of a man of sense, from the flattery of sycophants, and admiration of fools.

CXCIII.

In arriving at the art of pleasing in conversation, it must be observed, there is something which can never be learn-

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ed but in the company of the polite: the virtues of men are catching; as well as their vices; and your own observations will soon discover, what it is that commands attention in one man, and makes you tired and displeased with the discourse of another.

CXCIV.

Very often the things we fear most, are better than those we pray for.

CXCV.

True happiness is that which proceeds from a serenity of mind; to know our duty to God and man; to esteem the present, and to rest ourselves contented, without any anxiety for the future.

CXCVI.

Philosophy brings us tranquility of mind, by fearing nothing; and riches, by coveting nothing.

CXCVII.

CXCVII.

It is not sufficient to acknowledge a Supreme Being; we must keep his commandments.

CXCVIII.

There is no situation in life, that prevents a man from fulfilling his duty; if his fate be prosperous, he rejoices with humility; if bad, he overcomes it with resolution.

CXCIX.

Every man is born with a natural impulse to virtue, how much soever it may be overcome by bad company and example.

CC.

He that has overcome his lusts, has conquered one of his greatest enemies.

CCL.

It is right policy, as well as our duty,

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duty, to be content in whatever station Providence has placed us.

CCII.

True virtue sets us above all human chances and changes, and endues us with patience and perseverance under every circumstance of ill, from a thorough consciousness, that he who sends it, knows what is best for us.

CCIII.

It is sufficient, when we cannot make some people our friends, to keep them from being our enemies.

CCIV.

All pleasures, that are the least criminal in their nature, are attended with some remorse.

CCV.

He that cannot live happily any where, will live happily no where.

CCVI.

We should always wish for the best ;
but

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but prepare for the worst that can happen.

CCVII.

If they, who labour night and day incessantly to heap up riches, and gain preferments and places, could but be sensible of the many cares, deceits, and anxieties, that are the consequences attending the ambitious man, they would certainly rather detest than pursue it.

CCVIII.

Anticipating misfortunes is making ourselves miserable with what may never happen; and, if it should, 'tis time enough then to suffer.

CCIX.

Even grief itself is pleasant to the remembrance, when it is once past; as joy is, while it is present. We should not therefore, in conceit, make so great difference between joy and

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grief, since grief ~~is~~ joyful, and long expectation of joy is grievous.

CCX.

Oftentimes those things, which have been sweet in opinion, have proved bitter in experience; we should therefore suspend our resolute judgment 'till the trial and event; in the mean while, fear the worst, and hope the best.

CCXI.

There must *not* be one uniform proceeding with all men in reprehension; but that must vary according to the disposition of the reprov'd. Some men are like thorns, which, easily touched, hurt not; but, if hard and unwarily, fetch blood of the hand. Others, as nettles, which, if they be nicely handled, sting and prick; but, if hard and roughly pressed, are pulled up without harm.

CCXII.

CCXII.

There are three usual causes of ingratitude upon a benefit received, envy, pride, covetousness. Envy, looking more at others benefit than our own; pride, looking more at ourselves than the benefit; covetousness, looking more at what we would have, than what we have.

CCXIII.

Envy and hatred are passions so like each other, that they are often mistaken for the same; and, as many diseases of the body, agree in the like causes and effects.

CCXIV.

Envy is so malignant in its nature, that it cannot bear the prosperity of others; and, like a diseased eye, is offended with every thing that is bright.

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CCXV.

Philosophy teaches us, that no man ought to be much concerned about death ; that riches are confined to the necessities of nature ; that the happiness of a man's life doth not consist in the abundance of wealth, or multiplicity of enjoyments, or height of authority and power ; but in freedom from sorrow, in moderation of passions, and such a temper of mind as measures all things by the use of nature.

CCXVI.

A man's praises have very agreeable accents in another's mouth, but very flat and distasteful in his own.

CCXVII.

Self-praise is not liable to disgrace or blame, when it is delicately handled by way of apology to remove a calumny or false accusation.

CCXVIII.

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CCXVIII.

Those are only to be reputed friendships, that are fortified and confirmed by judgment and length of time.

CCXIX.

The estimation of good and evil, often-times, in a great measure, depend on the opinion we have of them, rather than the things themselves.

CCXX.

No man was ever so completely skilled, in the conduct of life, as not to receive new information from age and experience; infomuch, that we find ourselves really ignorant of what we thought we understood, and see cause to reject what we fancied our truest interest.

CCXXI.

Many have taught others to deceive, by fearing to be deceived; and, by suspecting

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pecting them, have given them a kind of title to do ill.

CCXXII.

Justice condemns some for a warning to others ; “ To condemn them for having done amiss were folly, “ (says *Plato*) for what is done can “ never be undone ;” but it is to the end they may offend no more, and that others may avoid the example of their offence : we do not so much correct the man we hang, as we correct others by him.

CCXXIII.

We evade correction, whereas we ought to offer and present ourselves to it ; especially when it appears in the form of conference, and not of authority.

CCXXIV.

Benefits are so far acceptable, as
they

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they are in a capacity of being returned; but once exceeding that, hatred is returned instead of thanks.

CCXXV.

Amongst human conditions, it is common enough to be better pleased with strange things than our own, and to love innovations and change.

CCXXVI.

We compare ourselves, in all our fortunes, to what is above us, and still look towards the better; but let us measure ourselves with what is below us, there is no condition so miserable, wherein a man may not find a thousand examples that will administer consolation.

CCXXVII.

'Tis a received opinion, that interest governs the world: but I believe, whoever looks narrowly into the affairs
fair

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fares of it, will find that passion, humour, caprice, zeal, faction, and a thousand other springs, which are opposite to self-interest, have as considerable a part in the movement of this machine.

CCXXVIII.

True courage acts without the least provocation from anger, and is always cool and calm; rage, we know, can make a coward forget himself, and fight; but what is done in fury and anger, can never be placed to the account of courage: were it otherwise, womankind might claim to be the stoutest sex, for their hatred and anger have ever been allowed the strongest and most lasting.

CCXXIX.

In censuring another's foibles, it requires great judgment; for reproof is often bitter, and wants a great deal of
cau-

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cantion to sweeten and correct it. Now this is not to be done by the tempering our own praises with the reprehension of another, for he is an unworthy and odious fellow who seeks his own credit through any man's disgrace, basely endeavouring to build a slight reputation of his virtue upon the discovery of another's crimes.

CCXXX.

A modest person seldom fails to gain the good will of those he converses with; because nobody envies a man who does not appear to be pleased with himself.

CCXXXI.

Notwithstanding all the advantages of youth, few young people please in conversation; the reason is, that want of experience makes them positive, and what they say is rather with a design to please themselves than any one else.

CCXXXII.

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CCXXXII.

A prudent man will avoid talking much of any particular science for which he is remarkably famous ; besides the decency of this rule, it is certainly a good policy. A man, who talks of any thing he is already famous for, has little to get, but a great deal to lose : it might also be added, that he, who is sometimes silent on a subject where every one is satisfied he could speak well, will often be thought no less knowing in other matters, where perhaps he is wholly ignorant.

CCXXXIII.

Love refines a man's behaviour, but makes a woman often ridiculous.

CCXXXIV.

Certainly life is vain, and that man is beyond expression stupid, or prejudiced, who, from the vanity of life,
can-

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cannot gather, that he is designed for immortality.

CCXXXV.

Justice consists in doing no injury to men, and decency in giving no offence.

CCXXXVI.

The way to avoid the reputation of impudence, is, *not* to be ashamed of what we do ; but never to do what we ought to be ashamed of.

CCXXXVII.

It costs us more to be miserable, than would make us perfectly happy, if we consider how cheap and easy to us is the service of virtue, and how dear we pay for vices.

CCXXXVIII.

A reasonable man makes his pleasure the sauce or entertainment, rather than the business or study of his life.

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CCXXXIX.

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CCXXXIX.

If there were neither fools nor knaves in the world, all people would be of one mind.

CCXL.

Life, as well as all other things, has its bounds assigned by nature ; and its conclusion, like the last act of a play, is old age ; the fatigue of which we ought to shun, especially when our appetites are fully satisfied.

CXLI.

He, who seeks his own happiness, should not be too inquisitive, or listen to tale-bearers ; for that man, that is over-curious to hear and see, multiplies troubles to himself : for a man does not feel what he does not know ; and he that listens after what people say of him, shall never be at peace.

CCXLII.

True greatness of mind acts with meek-

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meekness and an unaffected humility, but arrogance and cruelty are the distinguishing marks of a weak and depraved understanding.

CCXLIII.

He that is not content in poverty, would not be so in plenty; and, let him move his situation ever so often, he is never the nearer; for his disease is in his mind, and he carries it with him wherever he goes.

CCXLIV.

Whether had a man better find satiety in want, or hunger in plenty?

CCXLV.

Many a man has been sorry that he spoke, but few ever repented their having been silent.

CCXLVI.

If you would have another keep your secret, keep it yourself.

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CCXLVII.

The fear of death is a continual slavery, as the contempt of it is certain liberty.

CCXLVIII.

Would we consider the happiness, which is the result of a fatherly conduct towards our servants and inferiors, it would surely encourage us to that sort of care, as much as the consequence of a libertine behaviour to them would shock us.

CCXLIX.

The same faculty of reason and understanding, which places us above the brute creation, does also subject our minds to greater and more manifold disquiets than creatures of an inferior rank are sensible of. It is by this, we anticipate future disasters, and often create to ourselves real pains from imaginary evils, as well as multiply the

the pangs arising from those which cannot be avoided.

CCL.

When a prince has once honoured a minister with his confidence, for good reasons he ought never to withdraw it, without manifest proof of perfidiousness. It is impossible for him to do every thing himself, and he must therefore have the courage to hazard sometimes being deceived, rather than miss opportunities of acting. He should know how to make use of men prudently, without giving himself up to them blindly : there is a medium between an excessive diffidence, and too great a confidence.

CCLI.

In courts, men of the most lively imaginations are commonly the least solid, and the most apt to create broils ;

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they think every thing due to their superficial talents: under pretence that all men are born equal, they endeavour to confound all ranks, and preach up a chimerical equality, only that they themselves may get uppermost.

CCLII.

It is our behaviour and address, upon all common occasions, that prejudice people in our favour, or to our disadvantage; and the more substantial parts, as our learning and industry, cannot possibly appear but to few, it is not justifiable to spend so much time in that which so very few are judges of, and utterly neglect that which falls within the censure of so many.

CCLIII.

A wife and virtuous man makes the best

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best of every condition, however seemingly bad, and turns all things to his advantage.

CCLIV.

Virtue is perfect and immortal, and the foundation of a happy life; it teaches us to know ourselves and others; it is a peculiar greatness of mind, that is never elated or depressed with any change of fortune.

CCLV.

No woman is capable of being beautiful, who is not incapable of being false.

CCLVI.

As on the one hand we are ashamed of loving a man whom we cannot esteem; so on the other, though we are truly sensible of a man's abilities, we can never raise ourselves to the warmth of friendship, without an af-

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ectionate good will towards his person.

CCLVII.

We should be watchful, that we do not ourselves drop into our own praises, nor be drawn into them by others: the best and most certain way of security is, to look back upon such as we can remember guilty of this fault, and consider how absurd and ugly it is accounted by all men, and that nothing can be more disagreeable in conversation,

CCLVIII.

An honest and prudent man will acknowledge that only to be true victory, which he has obtained without violation of his faith, or any blemish on his honour.

CCLIX.

The conversation of most men is
dis-

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disagreeable, not so much for want of wit and learning, as of good breeding and discretion. **IV 100**

CCLX.

If you resolve to please, never speak to gratify any particular vanity or passion of your own, but always with a design to divert or inform the company. A man, who only aims at one of these, is always easy in his discourse; he is never out of humour at being interrupted; because he considers, that those who hear him, are the best judges whether what he was saying could either divert or inform them.

CCLXI.

It is certain, that age itself makes many things pass well enough, which would have been laughed at in the mouth of one much younger.

CCLXII.

CCLXII.

We should be as careful of our words, as our actions; and as far from speaking, as doing ill.

CCLXIII.

We are, in some measure, more inexcusable, if we violate our duties to a friend, than to a relation; since the former arises from a voluntary choice, the latter from a necessity, to which we could not give our own consent.

CCLXIV.

As it has been said on one side, that a man ought not to break with a faulty friend, that he may not expose the weakness of his choice; it will doubtless hold much stronger with respect to a worthy one, that he may never be upbraided for having lost so valuable a treasure which was once in his possession.

CCLXV.

CCLXV.

CCLXV.

A generous and constant passion in an agreeable lover, where there is not too great a disparity in their circumstances, is the greatest blessing that can befall a person beloved, and if over-looked in one, may perhaps never be found in another.

CCLXVI.

We should keep our passions from being exalted above measure, or servilely depressed.

CCLXVII.

A covetous man will call himself poor, that you may sooth his vanity by contradicting him.

CCLXVIII.

Men resemble a perfect being, in nothing so much as in doing good to their fellow-creatures.

CCLXIX.

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CCLXIX.

It is a principal point of duty, to assist another most, when he stands most in need of assistance.

CCLXX.

As knowledge without justice, ought to be called rather cunning than wisdom; so a mind prepared to meet danger, if excited by its own eagerness, and not the public good, deserves the name of audacity rather than of courage.

CCLXXI.

The man, who is always fortunate, cannot easily have a great reverence for virtue.

CCLXXII.

What is becoming is honourable, and what is honourable is becoming.

CCLXXIII.

It is with our manners as with our health; it is a degree of virtue, the
abate-

abatement of vice; as it is a degree of health, the abatement of a fit.

CCLXXIV.

Our reason and passions are a kind of civil war within us; and which ever of the two is most predominant, so we are either good or bad.

CCLXXV.

Prosperity, like a fair gale upon a strong current, carries a man in a trice out of the very sight of peace and quiet; and, if it be not tempered and regulated, is so far from easing us, that it proves an oppression to us.

CCLXXVI.

What must be, shall be; and that, which is necessity to him that struggles, is little more than choice to him that is willing.

CCLXXVII.

Many a man saves his life, by not
fear-

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fearing to lose it; and many a man loses his life, for being over sollicitous to save it.

CCLXXVIII.

A busy and fortunate man in the world calls many men his friends, that are at most but his guests; and, if people flock to him, it is but as they do to a fountain, which they both exhaust and trouble.

CCLXXIX.

All that I would desire of Providence to bestow on me, is, such a sufficiency, that my poverty may not be a burthen to myself, or make me so to others.

CCLXXX.

The chief intent of correction is to amend the wicked, and to prevent the consequence of ill example.

CCLXXXI.

He that observes the wicked man
care-

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carefully, will see the snarler in his heart, however disguised under the appearance of riches and affluence.

CCLXXXII.

The very pleasure that attends a good action, to a sensible unprejudiced mind, would be sufficient one would think to deter us from doing a bad one, were there no prospect of hereafter.

CCLXXXIII.

The most profligate and abandoned approve of virtue, and would willingly have the reputation, notwithstanding they have not resolution enough to pursue it.

CCLXXXIV.

It requires the greatest caution to look narrowly to ourselves; that, whilst we confer praises on others, we give no ground for suspicion, that we make them but the vehicles of our own.

CCLXXXV.

CCLXXXV.

That kind of discourse, which consists in dispraising and finding fault, is dangerous, and yields opportunity to those that watch it, for the magnifying their own little worth. Of this, old men are inclinable to be guilty, when, by chastising and debasing others for their vices, they exalt themselves as wonderfully great in the opposite virtues.

CCLXXXVI.

We should talk extremely little of ourselves. Indeed, what can we say? It would be as imprudent to discover our own faults, as ridiculous to count over our fancied virtues; and our private and domestic affairs, are no less improper to be introduced in conversation.

CCLXXXVII.

Nothing is more insupportable to
men

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men of sense, than an empty formal man, who speaks in proverbs, and decides all controversies with a short sentence.

CCLXXXVIII.

Love is generally accompanied with good-will in the young; interest in the middle-aged; and a passion too gross to name in the old.

CCLXXXIX.

The endeavours to revive a decaying passion, generally extinguish the remains of it.

CCXC.

A woman, who, from being a flatterer, becomes neat; or, from being over neat, becomes a flatterer, is most certainly in love.

CCXCI.

The contemplation of celestial things, will make a man both speak and think more sublimely and magnificently

H

nificantly when he descends to human affairs.

CCXCII.

When we are once settled in a regular course of life, we ought to take particular care how we too frequently indulge ourselves in any of the most innocent diversions and entertainments; since the mind may insensibly fall off from the relish of virtuous actions; and, by degrees, exchange that pleasure, which it takes in the performance of its duty, for delights of a much inferior and unprofitable nature.

CCXCIII.

If virtue be the end of our being, it must either engross our whole concern, or at least take place of all our other interests.

CCXCIV.

Friendship immediately banishes
envy

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envy under all its disguises. A man who can once doubt, whether he should rejoice in his friend's being happier than himself, may depend upon it, that he is an utter stranger to this virtue.

CCXCV.

A friendship, which makes the least noise, is very often most useful; for which reason, I should prefer a prudent friend to a zealous one.

CCXCVI.

What duty will a man perform; what praise, what honour, will he think worth purchasing, at the expence of his ease, who is persuaded that pain is the greatest of all evils? and what ignominy, what baseness, will he not submit to, in order to avoid pain, if he has decreed it the worst of misfortunes.

CCXCVII.

Love and esteem are the first principles of friendship, which always is imperfect where either of these two are wanting.

CCXCVIII.

They, who have a firm trust on the Supreme Being, are powerful in his power, wise by his wisdom, happy by his happiness; they reap the benefit of every divine attribute, and lose their own insufficiency in the fulness of infinite perfection.

CCXCIX.

Pitch upon that course of life which is the most excellent, and custom will render it the most delightful.

CCC.

Whether a man intends a life of pleasure or business, it is impossible to pursue either, in an elegant manner, with-

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without the help of good-breeding.

CCCI.

When a nation once loses its regard to justice, or ceases to look upon it as something venerable, holy, and inviolable; we may venture to pronounce, that such a nation is hastening to its ruin.

CCCII.

Justice discards party, friendship, kindred, and is always represented as blind, that we may suppose her thoughts are wholly intent on the equity of a cause, without being diverted or prejudiced by objects foreign to it.

CCCIII.

Integrity of mind, as it is answerable to itself, proportionable, and rational, so it is solid and durable; and the consciousness of a just behaviour towards mankind in general, casts a

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good reflection on each friendly affection, and raises the enjoyment of friendship to the height.

CCCIV.

The consequences of a luxurious indulgence is as fatally detrimental to the body, by producing diseases of many kinds, as it is sure to render the mind incapable of exerting its faculties, by contracting a fottishness and stupidity: thus, we see luxury, riot, and debauchery, are contrary to our real interest and the true enjoyment of life.

CCCV.

As to delight in viewing the distresses and calamities of our fellow-creatures, is the height of brutality; so, to take a pleasure in the torture and pain of any creatures indifferently, is as wholly and absolutely unnatural,

tural, as it is altogether shocking and barbarous.

CCCVI.

Arts and sciences seem so well calculated, that they are absolutely necessary to preserve people from idleness, which begets discord, effeminacy, and all the train of evils so destructive to society.

CCCVII.

In respect of wit in authors, who endeavour to distinguish themselves by raillery and satire, it may be laid down as a rule, that an indiscreet man is more hurtful than an ill-natured one; for the latter will only attack his enemies, and those he wishes ill to; whereas, the other injures indifferently both friends and foes.

CCCVIII.

The jealous man's pleasure, contrary

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trary to all others, arises from his disappointments; and his whole life is spent in pursuit of a secret, that destroys his happiness if he chance to find it.

CCCIX.

Resolution in an assassin, is, according to reason, quite as laudable as knowledge and wisdom exercised in the defence of an ill cause.

CCCX.

The praise of an ignorant man is only good-will, and you should receive his kindness as he is a good neighbour in society, and not as a good judge of your actions in point of fame and reputation.

CCCXI.

However abandoned some men may have lived to vice and irreligion, yet scarce ever one died a real atheist; for,
not-

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notwithstanding their wicked course of life might make them often wish there was no Deity, yet, upon their death-beds, they have acknowledged their infidelity, and not only feared, but believed, the identity of such a Being.

CCCXII.

There are no men, I believe, however hardened in vice, who do not feel a check from that impartial monitor the conscience, upon commission of any act which is in its nature vile.

CCCXIII.

Death is the wish of some, the relief of many, and the end of all.

CCCXIV.

Death free us from oppression and violence, and secures us from all the injuries of life.

CCCXV.

There is nothing of more pernicious
con-

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consequence to the lower part of mankind, than the infamous lives of some of those who are sent for examples, who are so deficient in practising what they preach, that they are a mock to religion, and a sanction to vice.

CCCXVI.

True friendship is one of the greatest blessings upon earth ; it makes the cares and anxieties of life sit easy ; provides us with a partner in every affliction to alleviate the burthen, and is a sure resort against every accident and difficulty that can happen.

CCCXVII.

He that goes to court to find a friend, will often come away without one.

CCCXVIII.

There are two requisite qualities in the choice of a friend ; he must be
both

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both a sensible and an honest man; for fools, and vicious men, are incapable of friendship.

CCCXIX.

That man, that always suspects my honesty upon every occasion, gives me a kind of right to cheat him.

CCCXX.

A thorough knowledge of religion, joined to a well-spent life, are the infallible preservatives against the fear of death; and not only banish those horrors it commonly appears in, but renders the prospect pleasing and inviting.

CCCXXI.

The love of life is so strongly imprinted in our nature, from our very cradles, that notwithstanding all the difficulties and disappointments that attend human life, there is few that
part

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part with it, but with the greatest reluctance.

CCCXXII.

A wicked man may, sometimes, evade the law, but never the private conviction of his own conscience; which will alway sting him, and be both judge and executioner.

CCCXXIII.

Whatever dispensations Providence has thought indispensably necessary, it is our duty to comply with, with an unaffected chearfulness and resignation.

CCCXXIV.

No man can be poor that has enough, nor rich that covets more than he has.

CCCXXV.

'Tis a wretched condition to be afraid of every body's tongue, when,
in

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in reality, we should esteem slander and ill words like arrows shot at a distance, that glance by us without doing any execution : things are only ill that are ill taken. He that thinks himself injured, let him say, Either I have deserved this, or I have not : if I have, it is a judgment ; if I have not, it is an injustice, and the doer of it has more reason to be ashamed of it than the sufferer.

CCCXXVI.

We are all members of one body, and it is our duty, and should be as natural for us to help one another, as for the hands to help the feet, or the eyes the hands : without the love and care of the parts, the whole can never be preserved ; and we must assist one another, because we are born for society.

CCCXXVII.

SID MORAL REFLECTIONS.

CCCXXVII.

Let this be a rule with us, never to deny a pardon, that does not hurt either the giver or receiver.

CCCXXVIII.

We carry ~~our~~ neighbour's crimes in sight, but we throw our own over our shoulders.

CCCXXIX.

That courage and intrepidity of mind, which distinguishes itself in dangers, if it is void of all regard to justice, and supports a man only in the pursuits of its own interest, is vicious.

CCCXXX.

Every man is ready to give in a long catalogue of those virtues and good qualities he expects to find in the person of a friend, but very few of us are careful to cultivate them in ourselves.

CCCXXXI.

CCCXXXI.

There is a true modesty, and a false modesty; the first avoids doing any thing that is criminal; the latter, every thing that is unfashionable: the former is amiable, the other contemptible.

CCCXXXII.

A likeness of inclinations in every particular, is so far from being requisite to form a benevolence in two minds towards each other, as it is generally imagined, that I believe we shall find some of the firmest friendships to have been contracted between persons of different humours; the mind being often pleased with those perfections that are new to it, and which it does not find among its own accomplishments: besides that, a man in some measure supplies his own defects,

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fects, and fancies himself at second hand, possessed of those good qualities and endowments, which are in the possession of him, who, in the eye of the world, is looked on as his other self.

CCCXXXIII.

As social inclinations are absolutely necessary to the well-being of the world, it is the duty and interest of each individual to cherish and improve them to the benefit of mankind.

CCCXXXIV.

We have just enough religion to make us hate, but not enough to make us love one another.

CCCXXXV.

Among men, there are some who have their vices concealed by wealth; and others, who have their virtues concealed by poverty.

CCCXXXVI.

CCCXXXVI.

It is an hopeless manner of reclaiming of youth, which has been practised by some moralists, to declaim against pleasure in general. No ; the way is to shew, that the pleasureable course, is that which is limited and governed by reason. In this case, virtue is upon equal terms with vice, and has, with all the same indulgencies of desire, the advantage of safety in honour and reputation.

CCCXXXVII.

In disputes or arguments of any sort, avoid as much as possible any words or actions that may appear conceited or full of yourself, as it is a sure way of adding applause to your victory ; or, should you be pinched in your argument, you may make your retreat with a tolerable grace ;

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and,

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and, as you was not positive, you may seem glad to be better informed. This has made some approve of that way of reasoning, where, while you scarce affirm any thing, you can hardly be caught in an absurdity, and though possibly you are endeavouring to bring over another to your opinion, which is firmly fixed, you seem only to desire information from him.

CCCXXXVIII.

There is scarce a state of life, or stage in it, which does not produce changes and revolutions in the mind of man: our schemes of thought in infancy, are lost in those of youth; these too take a different turn in manhood; till old age often leads us back into our former infancy.

CCCXXXIX.

Enquiries after happiness, and rules
for

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for attaining it, are ~~not~~ useful and necessary to mankind, as the arts of consolation and supporting one's self under affliction. The utmost we can hope for in this world, is contentment. If we aim at any thing higher, we shall meet with nothing but grief and disappointments. A man should direct all his studies and endeavours, at making himself easy now, and happy hereafter.

CCCXL.

It is a necessary, and should be an indispensable rule in life, to contract our desires to our circumstances, and whatever expectations we may have, to live within the compass of what we actually possess.

CCCXLI.

Nature delights in the most plain and simple diet; every animal, but
I 2 man,

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man, keeps to one dish. Herbs are the food of this species, fish of that, and flesh of the third. Man falls upon every thing that comes in his way, never considering, that exercise and temperance are the best preservatives from most of the disorders incident to mankind; as the former throws off all superfluities, the latter prevents them: exercise often prevents a growing distemper; temperance starves it.

CCCXLII.

Virtue and decency are so nearly related, that it is difficult to separate them from each other, but in our imaginations.

CCCXLIII.

To be indifferent and negligent, in respect of what any one thinks of you, discovers not only an arrogant temper, but an abandoned disposition.

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CCCXLIV.

MORAL REFLECTIONS. 117

CCCXLIV.

As it is a part of justice never to do violence, so it is a mark of modesty never to commit offence.

CCCXLV.

False humour being intirely void of reason, pursues no point, either of morality or instruction; but is ludicrous only for the sake of being so.

CCCXLVI.

There is one general mistake among us in respect of educating our children: that in our daughters we take care of their persons, and neglect their minds; in our sons we are so intent upon adorning their minds, that we wholly neglect their bodies. From this wrong management, we frequently observe, a man's life is half spent before he is distinguished or taken the

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least notice of; and, on the other hand, a woman, in the prime of her years, is out of fashion and neglected.

CCCXLVII.

The variableness of that passion, which depends solely on capriciousness and humour, and undergoes the frequent successions of alternate hatred and love; aversion and inclination, must of necessity create continual disturbance, and disgust and help to pall what is immediately enjoyed in the way of friendship and society; and, in the end, extinguish in a manner the very inclination towards friendship and human commerce.

CCCXLVIII.

There is no passion so universal, or steals into the heart more imperceptibly, and covers itself under more disguises, than pride; and yet, at the same

MORAL REFLECTIONS. 119

At the same time, there is not any single view of human nature, under its present condition, which is not sufficient to extinguish in us all the secret seeds of pride, and, on the contrary, to sink the soul into the lowest state of humility.

CCCXLIX.

Whoever is really brave, has always this comfort when he is oppressed, that he knows himself superior to those who injure him ; for the greatest power on earth can no sooner do him that injury, but the brave man can make himself greater by forgiving it.

CCCL.

The most difficult province in friendship, is letting a man see his faults and errors ; which should, if possible, be so contrived, that he may perceive our advice is given him, not so much to please ourselves, as for his own advantage.

tage: the reproaches therefore of a friend, should always be strictly just, and not too frequent.

CCCLI.

A mind that is softened and humanized by friendship, cannot bear frequent reproaches; either it must quite sink under the oppression, or abate considerably of the value and esteem it had for him who bestows them.

CCCLII.

The proper business of friendship, is to inspire life and courage; and a soul, thus supported, out-does itself: whereas, if it be unexpectedly deprived of these succours, it droops and languishes.

CCCLIII.

It is hard for a man to keep a steady eye upon truth, who is always in a battle or a triumph.

CCCLIV.

E.

MORAL REFLECTIONS. 121

CCCLIV.

To detract from other men, and turn their disadvantages to our own profit, is more contrary to nature, than death, poverty, or grief, or any thing which can effect our bodies or circumstances.

CCCLV.

It is a hard and nice subject for a man to speak of himself; it grates his own heart to say any thing of disparagement, and the reader's ears to hear any thing of praise from him.

CCCLVI.

Courage, that grows from constitution, very often forsakes a man when he has occasion for it; and, when it is a kind of instinct in the soul, breaks out on all occasions without judgment or discretion. That courage, which proceeds from a sense of our duty,
and

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and from the fear of offending Him that made us, acts always in a uniform manner, and according to the dictates of right reason.

CCCLVII.

A constant fear of death, joined to a continual anxiety for the preservation of life, vitiates all the relishes of it, and casts a gloom over the whole face of nature, as it is morally impossible we should take any real delight in that which we every moment of our lives are in dread of losing.

CCCLVIII.

By making the preservation of life only a secondary concern, and the direction of it our principal care, that will be found the best method to preserve life, without being over-sollicitous as to the event; and cannot fail to furnish us with that felicity, which is
the

the perfection of happiness, by neither fearing or wishing for death.

CCCLIX.

Nothing procures a man more esteem and less envy, from the whole company, than if he chooses the part of a moderator, without engaging directly on either side in a dispute. This gives him the character of impartial, furnishes him with an opportunity of sifting things to the bottom, shewing his judgment, and of sometimes making handsome compliments to each of the contending parties.

CCCLX.

All happiness and security, in regard to what is future, and all peace, contentedness, and ease, in respect to what is present, is forfeited by a too immoderate indulgence of the aspiring passions of the emulous and ambitious.

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ous kind; and by having the appetites, towards glory and outward appearance, transported beyond a power of command.

CCCLXI.

Though an inclination to ease, and a love of moderate cessation and rest from action, be as natural and useful to us as the inclination we have towards sleep; yet an excessive love of rest, and a contracted aversion to action and employment, must be a disease in the mind, equal to that of a lethargy in the body.

CCCLXII.

Humour and ridicule in an ill-natured man, is too often employed in gratifying a barbarous and inhuman wit, by stirring up sorrow and contention, and making whole families unhappy; if, besides the accomplishment

plishment of being witty and ill-natured, a man is xicious into the bargain, he is one of the most mischievous creatures that can enter into a civil society : his satire will chiefly fall on those who ought to be the most exempt from it ; virtue, merit, and every thing that is praise-worthy, will be made the subject of raillery and ridicule.

CCCLXIII.

A wise man considers what he wants, and the fool what he abounds in : the wise man is happy when he gains his own approbation, and the fool when he recommends himself to the applause of those about him.

CCCLXIV.

Men generally of the greatest and most shining parts, are the most actuated by ambition ; and, if we look
into

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into the two forces, we shall find this principle of action stronger in women than in men.

CCCLXV.

A man, whose fortune is plentiful, shows an ease in his countenance, and confidence in his behaviour, which he, that is under wants and difficulties, cannot assume. It is thus with the state of the mind: he that governs his thoughts with the everlasting rules of reason and sense, must have something so inexpressibly graceful in his words and actions, that every circumstance must become him.

CCCLXVI.

As it is an argument of a light mind, to think the worse of ourselves for the imperfections of our persons, so it is equally below us, to value ourselves

settle upon any advantages we may possess of that sort.

CCCLXVII.

No woman can be handsome by the force of features alone, any more than she can be witty only by the help of speech.

CCCLXVIII.

The man of false humour, being incapable of any thing but mock representations, his ridicule is always personal, and aimed at the vicious man or the writer, not at the vice or the writing.

CCCLXIX.

Learning, like travelling, and all other methods of improving, as it furnishes good sense, so it makes a silly man ten thousand times more insufferable, by supplying variety of matter to his impertinence, and giving

ing him an opportunity of abounding in absurdities.

CCCLXX.

Pleasure, when it is a man's chief purpose, disappoints itself; and, the constant application to it, palls the faculty of enjoying it, though it leaves the sense of our inability for that we wish, with a dis-relish of every thing else. Thus the intermediate seasons of a man of pleasure, are more heavy than one would impose on the greatest criminal: he is an utter stranger to the pleasing reflections in the evening of a well-spent day, or the gladness of heart, or the quickness of spirit, in the morning after profound sleep or indolent slumbers.

CCCLXXI.

Whilst we enjoy health, the latter part of life, in the eye of reason, is
certainly

certainly the most eligible. The memory of a well-spent youth, gives a peaceable, unmixed, and elegant pleasure to the mind; and as to all the rational and worthy enjoyments of our being, the conscience of a good fame, the contemplation of another life, the respect and commerce of honest men, our capacities for such enjoyments are enlarged by years.

CCCLXXII.

There is no society or conversation to be kept up in the world without good nature, or something which must bear its appearance, or supply its place: for this reason mankind have been forced to invent a kind of artificial humanity, which is what we express by the word good-breeding.

CCCLXXIII.

The appearances of humanity ren-

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der a man wonderfully popular and beloved, when they are founded upon real good-nature ; but, without it, are like hypocrisy in religion, or a bare form of holiness, which, when it is discovered, makes a man more detestable than professed impiety.

CCCLXXIV.

It is most ridiculously absurd, to be angry with a man because he does not apprehend the force of your reasons, or give weak ones of his own : if you argue for reputation, this makes your victory the easier ; he is certainly, in all respects, an object of your pity, rather than anger ; and, if he cannot comprehend what you do, you ought to thank nature for her favours, who has given you so much the clearer understanding

CCCLXXV.

CCCLXXV.

An enthusiast in religion, is like an obstinate clown; and a superstitious man, is like an insipid courtier. Enthusiasm has something in it of madness, as superstition has of folly.

CCCLXXVI.

Jealously puts a woman often in mind of an ill thing that she would not otherwise perhaps have thought of; and fills her imagination with such unlucky ideas, as in time grow familiar, excite desire, and lose all the shame and horror which might at first attend it.

CCCLXXVII.

The gifts of nature, and accomplishments of art, are valuable only as they are exerted in the interests of virtue, or governed by the rules of honour.

CCCLXXVIII.

There is not any passion ever been attended with more fatal consequences, or done more real harm in the world, than a furious misguided zeal. Zeal, when it distinguishes itself in advancing morality, and promoting the good and mutual happiness of mankind in general, is laudable and praiseworthy; but, when the instruments he works with are racks and gibbets, when he imprisons mens persons, confiscates their estates, ruins their families, and burns the body to save the soul, of such it may be pronounced (whatever he may think of his faith and religion) that his faith is vain, and his religion unprofitable.

CCCLXXIX.

It is an argument of a loose, ungoverned mind, to be affected with
the

MORAL REFLECTIONS. 133

the promiscuous approbation of the generality of mankind; and a man of virtue, should be too delicate for so coarse an appetite for fame. Men of honour should endeavour only to please the worthy; and the man of merit should desire to be tried only by persons of the same stamp.

CCCLXXX.

In order to keep that temper in the course of an argument, which is so difficult, and yet so necessary, you may please to consider, that nothing can be more unjust or ridiculous, than to be angry with another because he is not of your opinion. The interests, education, and means, by which men attain their knowledge, are so very different, that it is impossible they should all think alike; and he has, at least, as much reason to be angry with you,

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as you with him. Sometimes, to keep yourself cool, it may be of service to ask yourself fairly, what might have been your opinion, had you all the biaſſes of education and intereſt your adverſary may poſſibly have? But, if you contend for the honour of victory alone, you may lay down this as an infallible maxim, that you cannot make a more falſe ſtep, or give your antago- niſt a greater advantage over you, than by falling into a paſſion.

CCCLXXXI.

OEconomy in our affairs, has the ſame effect upon our fortunes, which good-breeding has upon our conver- ſation; there is a pretending beha- viour in both caſes, which, inſtead of making men eſteemed, renders them both miſerable and contempti- ble.

CCCLXXXII.

CCCLXXXII.

Men should beware of being captivated by a kind of savage philosophy, women by a thoughtless gallantry: where these precautions are not observed, the man often degenerates into a cynick, the woman into a coquette; the man grows sullen and morose, the woman impertinent and fantastical.

CCCLXXXIII.

No order of persons should think themselves too considerable to be advised; it is not quality, but innocence, which exempts men from reproof: vice and folly ought to be attacked wherever they are met with, and especially when they are placed in high and conspicuous stations of life.

CCCLXXXIV.

False humour delights much in
K 4 mimickry.

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mimickry ; and it is all one to such a man, whether he exposes, by it, vice and folly, luxury and avarice ; or, on the contrary, virtue and wisdom, pain and poverty.

CCCLXXXV.

He, who is possessed of false notions of humour, is generally wonderfully unlucky, insomuch, that he will bite the hand that feeds him, and endeavour to ridicule both friends and foes indifferently : for, having but small talents, he must be merry where he can, not where he should.

CCCLXXXVI.

A man, who is but a meer spectator of what passes around him, and not engaged in commerces of any consideration, is but an ill judge of the secret motions of the heart of man ; and by what degrees it is actuated, to make
such

such visible alterations in the same person.

CCCLXXXVII.

There is an authority due to distress; and, as none of the human race are above the reach of sorrow, none should be above the hearing the voice of it, however incapable they may be to relieve it.

CCCLXXXVIII.

Too much diffidence or presumption, upon account of our persons, are equally faults; and both arise from the want of knowing, or rather endeavouring to know ourselves, and for what we ought to be valued or neglected.

CCCLXXXIX.

To enjoy life and health is a constant feast; we should not think pleasure necessary; but, if possible, to arrive at an equality of mind. It is as
mean

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mean to be overjoyed upon occasions of good fortune, as to be dejected in circumstances of distress. Laughter, in one condition, is as unmanly as weeping in the other. We should not form our minds to expect transport on every occasion, but know how to make enjoyment to be out of pain.

CCCXC.

The medium between a fop and a sloven, is what a man of sense would endeavour to keep; and, if any thing, he should always appear in a dress rather above than below his fortune; as a handsome suit of cloaths will seldom fail of procuring an additional respect, especially from the inferior part of mankind (who are the greatest number) and are too apt to judge from appearances only, without any regard to merit,

merit, or the intrinsic worth of the person.

CCCXCI.

There is not a more melancholly object, than a man who has his head turned with religious enthusiasm. A person that is crazed, though with pride or malice, is a sight very mortifying to human nature; but when the distemper arises from any indiscreet fervours of devotion, or too intense an application of the mind to its mistaken duties, it deserves our compassion in a more particular manner. We may however learn this lesson from it, that since devotion itself (which one would be apt to think could not be too warm) may disorder the mind, unless its heats are tempered with caution and prudence, we should be particularly careful to keep

our

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our reason as cool as possible, and to guard ourselves, in all parts of life, against the influence of passion, imagination, and constitution.

CCCXCII.

There is a necessary caution to be observed in respect to those who are fond of arguing, that, when you have gained the advantage over your antagonist, don't push it too far; it is sufficient to let your adversary see it is in your power, but you are too generous to make use of it.

CCCXCIII.

As folly and inconsiderateness are the foundation of infidelity, the great pillars and support of it are, either a vanity of appearing wiser than the rest of mankind, or an ostentation of courage in despising the terrors of another world,

world, which have so great an influence on what they call weaker minds ; or an aversion to a belief that must cut them off from many of those pleasures they propose to themselves, and fill them with remorse for many of those they have already tasted.

CCCXCIV.

Justice seems most agreeable to the nature of the Deity, and mercy to that of man. A Being, who has nothing to pardon in himself, may reward every man according to his works ; but he, whose very best actions must be seen with grains of allowance, cannot be too mild, moderate, and forgiving : for this reason, among all the monstrous characters in human nature, there is none so odious, nor indeed so exquisitely ridiculous, as that of a rigid severe temper in a worthless man.

CCCXCV.

CCCXCV.

We generally form such ideas of people at first sight, as we are hardly ever persuaded to lay aside afterwards : for which reason a man should surely endeavour to render his appearance graceful, and remove as far as in him lies whatever may be disagreeable or uncomely.

CCCXCVI.

In the education of children it must be allowed, that so much of dancing, at least, as belongs to the behaviour, and an handsome carriage of the body, is extremely useful, if not absolutely necessary.

CCCXCVII.

A moderate knowledge, in the little rules of good-breeding, is absolutely necessary, as it gives a man some assurance, and makes him easy in all
com-

MORAL REFLECTIONS. 143

companies; and, for want of which, many a man of sense and learning has made but an awkward and ridiculous sort of figure in a polite assembly.

CCCXCVIII.

As the entire conquest of our passions appears so difficult a work to some, I would advise those, who despair of it, to attempt a less difficult task, and only do their endeavours to regulate them.

CCCXCIX.

It is an unaccountable consideration, that a creature, like man, who is sensible of so many weaknesses and imperfections, should be actuated by a love of fame: that vice and ignorance, imperfection and misery, should contend for praise, and endeavour as much as possible to make themselves objects of admiration.

CCCC.

CCCC.

It would be an admirable improvement of what is generally termed good-breeding, if nothing were to pass among us for agreeable, which was the least transgression against that rule of life called decorum, or regard to decency.

CCCCI.

There is nothing, which must end, to be valued for its continuance : it is thus in the life of a man of sense ; a short life is sufficient to manifest himself a man of honour and virtue ; when he ceases to be such, he has lived too long ; and, while he is such, it is of no consequence to him how long he shall be so, provided he is so to his life's end.

CCCCII.

He only is a great man, who can
neglect

neglect the applause of the multitude, and enjoy himself independant of its favour. This is indeed an arduous task ; but it should comfort a glorious spirit, that it is the highest step to which human nature can arrive. Triumph, applause, acclamation, are dear to the mind of man ; but it is still a more exquisite delight, to say to yourself, you have done well, than to hear the whole human race pronounce you glorious, except you yourself can join with them in your own reflections. A mind, thus equal and uniform, may be deserted by little fashionable admirers and followers, but will be ever had in reverence by souls like itself.

CCCCIII.

Pleasure, when it seizes the whole man, he so addict's himself to it, that it will not give him leisure for any
 L good

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good office in life which contradict the gaiety of the present hour. You may indeed observe, in people of pleasure, a certain complacency and absence of all severity, which the habit of a loose unconcerned life gives them : but tell the man of pleasure your secret wants, cares, or sorrows, and you will find he has given up the delicacy of his passions to the cravings of his appetite : he little knows the perfect joy he loses for the disappointing gratifications he pursues.

CCCCIV.

We cannot be too careful in restraining the intoxicating passions of youth, lest the purity of their manners should be stained with them ; for the first steps to vice seem, too often, to be only innocent amusements, a civil compliance with custom, and a liberty they must

must allow themselves in order to please ; virtue may come, by degrees, to be thought too severe an enemy to pleasure and society, and even contrary to nature, because it opposes inclination.

CCCCV.

Virtue, which of all excellencies and beauties, is the chief and most amiable ; *that*, which is the prop and ornament of human affairs ; which upholds communities, maintains union, friendship, and correspondence among men ; *that*, by which countries, as well as private families, flourish and are happy ; and, for want of which, every thing comely, conspicuous, great, and worthy, must perish and go to ruin. *That single quality*, thus beneficial to all society, and to mankind in general, is found equally a happiness.

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and good to each creature in particular; and is *that* by which alone man can be happy, and without which he must be miserable.



An

*An Alphabetical Arrangement of Moral
Virtues with their opposite Vices, and
various other Subjects, with proper
References to those particular Sentences
in which they are distinctly treated of.*

The Whole together forming

A compleat and copious INDEX.

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F I N I S.

LEISURE HOURS

EMPLOYED FOR

THE BENEFIT

OF THOSE

Who would wish to begin the World
as wise as others end it.

Nemo adeo ferus est ut non miserece possit. Hor.



L O N D O N :

Printed for A. MILLAR in the Strand.

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LEISURE HOURS.



HEAD I.

PRECEPTS and ADVICE.

A Collection of moral and useful instructions towards the conduct of life, if attentively perused, will be found of great help, by way of grammar, in the right forming of the mind ; and though such precepts may be some while in taking root, yet they will naturally excite us to a conformity of practice, so as to settle thereby into a



LEISURE HOURS.



HEAD I.

PRECEPTS and ADVICE.

A Collection of moral and useful instructions towards the conduct of life, if attentively perused, will be found of great help, by way of grammar, in the right forming of the mind ; and though such precepts may be some while in taking root, yet they will naturally excite us to a conformity of practice, so as to settle thereby into a

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gular habit with double force : and such as through a mistaken pride neglect them, will be found to stand most in need thereof : physick is not of less use for being disagreeable.

The knowledge of life hath its progress as much as any other art or science ; and such as by reading the observation of those who have gone before them, learn to set out where the former age hath left off, will like the wren that soars on high under the eagle's wing, take at last the highest flight : life is a deep stake ; and would any man wish to play deep at a game of skill before he hath improved himself, by looking over the best players.

Examples go beyond precepts, because we mind more what we see than what we hear ; but still the ear hath its use.

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The minds of men differ like foils, which are more or less improvable, and yet will in general want some cultivation.

The fool will not take advice, and the wise man thinks he can do without it; but there are degrees of wisdom which are attained to, not by inspiration but by study; the wise man must not therefore imitate the fool in his folly.

When we hear precepts we fancy them made for others, instead of applying them to ourselves, and rather read by way of criticising the author than improving by him.

A young man cannot tell what he shall like: when his present situation alters, he must learn the road from those who have gone it before.

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HEAD II.

CONDUCT.

OUR life is our all ; and therefore not to be sported away from momentary considerations.

It is safer to take advice than to give it : they who err from counsel have some body to lay the fault on ; they err not at all.

Mankind are generally governed in opinion as well as action by self-interest : the man who gives his opinion where it may well be spared, in opposition to interested persons, is therefore pretty sure to give offence without being able to convince.

When doubtful what to speak, choose
silence : so likewise in doubt about act-
ing.

LEISURE HOURS. 5

ing, choose the safest side, which is inaction.

We wish for a long life, and yet are continually looking out for violent diversions that make it seem shorter.

In every thing we do or say, we ought not only to be justified to ourselves, but also in regard to the natural consequences others may draw from them.

Regulate your thoughts well, and your actions will follow in course : hypocrisy is odious in common life as well as in religion.

It is impossible to please every body ; therefore be civil to all, intimate with few.

A false character cannot long be supported ; to attempt it is odious.

They that shew they court applause, will seldom meet with it ; such will be
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most amiable as seem to aim at nothing, and to act from nature.

A cunning man is the wise man's mimic, and is always found out, ever after distrusted.

Few men are well spoke of, but such as stand in no body's way.

That behaviour is best which from its consequences is most useful to society, though in the end it may prove in this life only its own reward.

It is prudent to wink at secret injuries when they cannot be prevented or punished ; since a meer outward shew of repentment serves only to make an enemy irreconcilable from a sense that he hath been discovered and cannot be forgiven.

The pleasure of getting the better of *another* in trifling things is over in the *possession* ; but that of giving way to his
humour

LEISURE HOURS. 7

humour begins when the other ends, and lasts much longer from reflection.

It is dangerous to dispense with matters of form : they serve as traps to catch men alive in, where they may be hurt or let go at another man's pleasure.

There is more skill wanting to be idle than busy, so as to keep up the spirits, diversify thoughts, and not suffer them to make too strong a fold.

The mind of man is fatigued by sameness, even in constant prosperity.

Woman consults her heart, not her head ; and is therefore less than man to be argued with, because the more she is in the wrong the less she likes to see it proved.

The way to preserve is to use the same means as in acquiring.

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To judge rightly of the fitness of our actions, as also of the opinion mankind have of them, we should divest ourselves of self-love so far as to fancy other men in our place, and we in theirs.

Mankind is less sensible of the good than of the evil that befalls them.

Prosperous persons should never vaunt of it before such as have no interest in their prosperity; envy creates hatred, as pity does love.

Young men may be sure they will think hereafter as old men do now: had they not better therefore endeavour to think so at first?

When persons act inconsistently, sometimes well and sometimes ill, it is not uncharitable to pronounce that their natural disposition is bad; and that their good
actions

LEISURE HOURS. 9

actions proceed either from interest or vanity.

Blushing as well as paleness are both the effects of more or less fear; modest fear fetches the spirits up to help, fear of real danger drives them quite away. It is of great use to have a modest countenance, though the heart be not really affected.

Scurrility premeditated implies malice; when sudden, is rash and constitutional; always repented of, and only to be checked by silence, or avoiding subjects that provoke it.

Man within himself should imitate the system of nature; wherein, by the oblique position and motion of the earth, a variety of seasons is maintained. Sameness creates languor, variety even to moderate excess dissipates it: but we must

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like the sun, keep within the tropicks, or the bounds adapted to the nature of man, so as not to disturb that equality of mind, which as the fountain, must remain pure, whatever happens to the stream.

The morning is the time for action, the evening for contemplation, if you expect soft repose.

It is best to sleep over every resolution of consequence ; and between the timorous resolution taken during the languor of the night, and the rashness occasioned by the freshness of the morning, the medium will be found to be the truth.

Wherever there is high play, cheating will sooner or later take place ; the consequence will be either to dupe or to be duped.

High

LEISURE HOURS. 11

High play may seem at first to introduce a man into what is falsely called good company ; but he will be soon thought a sharper that is not found to be a bubble.

Gamesters risk money that is necessary for use, in order to get other money which they can do without : is not this unequal ? Loss gives them more pain than gain gives them pleasure. Is this playing upon the square ?

If gaming had been a reigning vice in the time of the Gospel, it would have been as expressly forbid there as in the Alcoran ; since all the rules of the Gospel as well as the Tenth Commandment forbid it by implication.

The man over fearful of being cheated is a burthen to himself. Every man should set apart a proportion of his income for
fra

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frauds and detriments, and sacrifice it to his ease. We must not be too nice; birds will pick feeds.

It is of great use both to our ease in life, and to our character, always to despise trifles.

What is more natural than to wish to have nothing left to wish for? why then shall the man of business keep more houses than one, so as often to wish to be in one when he is forced to be in the other?

We are not to fancy we shall like a thing to-morrow, because we like it whilst new to-day.

A man must be a great fool who endeavours to appear what he ought not to be: of all affectations that is the worst, as it can only please our enemies.

The

LEISURE HOURS. 13

The way for the person hesitating not to be lost is to make it a rule never to do a thing he is in doubt about : when he cannot act with certainty, inaction is to be chosen as least dangerous.

Few friends and few books well-chosen are best, not only as every new one must in some measure drive out an old one, but also because the mind must be sometime left alone to try its own strength.

Mankind must not affect too much wisdom ; gold will sink when a light bladder will float.

There is less attention required to cure our faults than to conceal them.

Parents should always ultimately pardon their children, from a consideration that they can have no vice grow in them whereof they did not receive the seeds from themselves.

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A desire to conceal an offence is commendable, because it implies a disapprobation of what habit, accident, or constitution, may have undesignedly occasioned.

We are to suppose good actions proceed from good intentions ; the explaining them with malignity is hateful.

They that hate many will be hated by many.

Mankind are too apt to take care that reputation shall not survive virtue ; so that it often happens that the virtue subsists when the character is gone.

Faults among men of sense will admit of no interpretation or disguise ; it is better therefore to own the frailty that occasioned them.

Men seldom break resolutions without *finding* cause to repent it, because they

are

LEISURE HOURS. 15

are generally made from reflection and experience, and broke for want of thought.

The talkative person, who is constantly telling all he knows, sells himself very cheap ; the way to be courted, trusted, and favoured, is to shew a sample of knowledge under a respectful silence.

Young card-players play their card first, and judge afterwards ; so men risk a thought, an expression, an action, and examine it afterwards.

Inferiors should be first at assemblies, because superiors should not wait.

They that do not meet with praise do well to despise it.

Security is a very dangerouse snare ; the malice of man acts by surprize, and shews the fairest outside when the blow is to be struck.

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It is a great mortification to such who strive to contend and conquer, to meet with those who can slight and pass over intended injuries before they come to a height.

Ceremonies are necessary to be observed towards superiors, to revive in the heart a sense of duty.

It is a wise rule never to enter into any engagements amidst the glare of wine and company, and to put them off till we can sleep over them; agreeable to the Arabian proverb, "Shut the windows that the house may be light."

There is no pleasing a wicked man, without being wicked one's self.

Whatever character a man affects, he *must strive to make natural; counterfeits are always detected.*

As

LEISURE HOURS. 17

As that general good-natured disposition, which is included in the idea of charity, is the greatest ornament to religion, so good-breeding and complaisance add a gloss to all the virtues of civil society.

Respectful behaviour to persons from whom favours are expected, is of a piece with gratitude, for favours actually received, cannot be construed into servility, unless it consists of improper servile compliances.

The man that finds fault with the prejudices and mistakes of others, is least apt to examine and guard against his own, as in the case of card-players whilst attentive to their partners faults.

They that strive to please equally two persons at enmity together, will find that,

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instead of pleasing both, they will please neither.

It is an absurd observation, that ragged colts make the best horses ; for not only doth the regular conduct and appearance of a lad, on his quitting school, follow him through life, but also on that period doth his character chiefly depend.

The man that would be esteemed in public, must take care what he doth in private.

It is very dangerous to oppose a multitude ; false glosses catch with them like a flame, which must be suffered to have its blaze, before the remedies can take effect.

He that puts himself into another man's power, let his intentions be never so good, *will find* cause to repent it when the least

self-

LEISURE HOURS. 19

self-love comes in competition with him : the world is to be taken as it is, and not as it should have been, had there been no other.

Man should strive more to be loved than excel in company.



H E A D III.

P U R S U I T S.

TH E pleasures of life within our reach, lie more in the pursuit than in the enjoyment, but still the ends proposed will come in for some share at last; with what grace, therefore, can the man who wastes the most useful time of life, bent upon hunting down wild unprofitable game, laugh at him who with le-

lab

20 LEISURE HOURS.

labour and danger, pursues the honest, lawful means of gaining matters of more consequence ?

All our pursuits as to this world, are more or less chimerical ; and yet it is natural for man to pursue, whereas nature hath not fitted beasts for any pursuits, but lust, hunger, and preservation of self and young.

It is one thing to be restless in a pursuit, and another not to reject the good things that fairly come in our way.

A state of absolute indifference draws near to insensibility ; some good object should therefore be pursued, whilst we remain indifferent to all others : man should extend his conception, but straiten his desires.

When persons live and think extempore, without a scheme, some few hours

LEISURE HOURS. 21

or days make up their whole futurity, and no rewards or punishments, but what are immediate, can affect them.

The man then enters upon the stage of either private or public life, without forming a regular plan or system, never to be departed from without apparent necessity, is but as a meer day-labourer in comparison to an architect.

True courage consists not in a stupid contempt of danger, but in preserving on the most dangerous occasions the calm use of our reason, with a resolution to act up to it.

A mind too much possessed with any pursuit, defeats its own purposes; all human things run in a circle, and so should every man's views and thoughts terminate; or rather in an ellipsis, where

22 LEISURE HOURS.

the two focusses should be God, and the good of his creatures.

When after obtaining the first bound of your desires in life, you still remain unsatisfied, learn to be more indifferent for the future.

A distaste for life often proceeds from over fondness of it, and having been disappointed in vain pursuits.

The only way to succeed easily and early in public pursuits, is to find out a good patron, and to be useful to him, and to stick by him alone, and no other.

Youth are apt to set a much greater value upon the pursuit and duration of temporary pleasures than old men, because they have less past time to measure than to come by; and as the years of
childhood

LEISURE HOURS. 23

childhood and subjection seem much longest, moments seem to them of most consequence.

The man that suffers ambition to be his over-ruling passion, puts that happiness that should be kept within his own power into the power of every man he meets with.

The pursuits of unbounded ambition have done more hurt to nations than all other vices put together : that river which will not conform itself to its natural channel, lays waste all around. From this fountain most wars, as well national as civil, are derived.

It is a misfortune in popular governments, that they who err with the multitude, though it prove never so fatal, shall be more regarded than the wise who judge well with the few.

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In popular governments and assemblies, the dispute seems to be which is the best orator, not which is most in the right.



HEAD IV.

PLEASURE.

PLEASURE should be arithmetically compared with pain in the purchase, and in the solution great regard had to duration.

Surfeits follow satiety of pleasure : we should take time to be dry before we drink.

Pleasure, too closely pursued, loses its vacuity : restraints at one time yield sure at another.

LEISURE HOURS. 25

No joy more vain than that of being distinguished for meer outward appearances, since they create neither love nor esteem.

They that are most susceptible of vain-glory, are also most sensible of every slight.

Delicacy of mind and delicacy of taste, when too much refined, are not suited to the nature of man.

Sameness in amusements, appears ridiculous to lookers on; and yet it should seem that the person so amused, must be happy by not seeking to change, were it not constantly followed by a pressure upon the spirits.

A harlot is an Hydra with thousands of mischievous heads, a Pandora with her box: the man that attacks them, instead
of

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of courage, shews an irremediable folly, and want of forecast.

Consider well the nothingness of all past pleasures ; and can you doubt a moment it will be the same of those to come, and whether they are not to be considered relatively to their consequences ?

There is no greater mistake in life, than to think that true pleasure consists in gratifying every object of desire.

Philosophers have gone so far as to deny any time to be present, because it is over in the very thought ; they therefore, that recollect the passed, use quietly the present, and meditate on the future, will consolidate the pleasures of three lives into one.

Variety, for wise ends, pleases in every part of the creation ; the best exercise of
the

LEISURE HOURS. 27

the mind is what may be in every man's power, the varying of his thoughts.

Pleasure will not counterbalance an equal quantity of pain, mankind being much more sensible of the last; therefore where the chance is equal, both must be avoided.

Card-playing is a sort of pasteboard conversation, that is well suited to those who are incapable of a better. But when carried to excess, is only fit for knaves or fools.

Man should employ in moderation all his senses by turns, hearing for the ear, prospect for the eye, work for the hands and feet, smell for the nose, and food for the taste.

Youth think that by indulging every present desire, they must be happy; *whereas every indulgence, free from all*
or

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other obvious reflections, must create a surfeit and lassitude.

A man should cast off all desires of things out of his reach, from this consideration, that the overcoming of a desire will be generally found better than the enjoyment of it.

Uneasiness at the reflection of an absent pleasure, is a greater incitement to desire, than the idea of the present enjoyment of such pleasure; and therefore all objects that excite such reflection should be avoided.

HEAD

HEAD V.

HAPPINESS.

A Nation may seem to make a great figure abroad, and yet not be the more happy at home.

A man may live in the midst of pleasure, and yet not be happy : the best way to be happy is, to resolve to be happy, whatever happens unavoidably that may seem at first to interfere with our happiness.

A man may be too happy, if he finds himself in a situation to have nothing to wish ; because he must then have every thing to fear.

It is foolish to make our happiness depend upon what others think of us, ra-

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ther than on what we think of ourselves.

The placing our happiness in being remembered by others implies, that the not being remembered can make us unhappy, which is absurd : and yet if such expectation gives us real pleasure, as the final cause is good, it ceases to be quite a vain fancy.

In like manner, the placing happiness in the continuance of a name, may be a pleasing delusion to those possessed with the prospect of it ; but in those that are not, it would be the greatest of follies to regret it, since one name more than another adds nothing to our idea, knowledge, or memory of a person, and can only serve to distinguish and separate facts applicable to any individual person.

The

LEISURE HOURS. 31

The man that loses any costly thing, should consider the loss to have in the purchase, if he is able to do without it.

Imaginary evils require more attention for the removing of them, than real evils; and therefore, are to be nipt in the bud. +

The jealous man that makes his happiness depend upon a return of goodwill from others, chooseth to depend upon credit rather than upon his own stock: why not take pleasure in good actions, without a reciprocal sensation, as well as in relishing things of delicate taste, where mutual pleasure cannot be thought of?

• Tranquillity of mind, in which the most lasting happiness consists, is not attainable under the influence of animosity or ambition,

Man

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Mankind are apt falsely to think others more or less happy, according as they themselves shall pronounce their own estimate about them, which estimate is generally founded on the interest they have in encouraging some pursuits of pleasure preferably to others, or in a self-comparison.

Good nature and good-temper are necessary ingredients to happiness, the first actively, the latter passively: they may be carried to excess, but it is right to incline towards that excess.

Young men never think themselves happy, but when in pursuit of pleasure: old men are well-pleased, if but free from pain.

Man may, by giving a turn to his imagination, so as to rejoice only with the thoughts of things within his reach, avoid much uneasiness.

Man

LEISURE HOURS. 33

Man in prosperity should keep least in sight, because it is the nature of man to endeavour to rise above others, or to pull them down to him, and to be more affected by what he sees than what he hears.

Reflection must necessarily be preferable to enjoyment, not only by reason of its duration ; but also, from considering that reflections on past misfortunes as well as past joys both give pleasure : in seeking therefore for objects of happiness, we must anticipate the reflections following such indulgencies.



HEAD VI. FRIENDSHIP.

FRRIENDSHIP, whatever may be the refined notions to the contrary, will by experience be found generally to have its rise and

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and continuance from the need we have of each other ; and those mutual wants ceasing, the effect in reality will cease.

Young folks have much higher notions of friendship than the old, from having less knowledge of the nature of man.

The best way to preserve friends, is to be able to do without them, and to make them sensible of reciprocal advantages.

Over-reservedness and secrecy in our ordinary concerns, betrays a want of kindness to our friends, and destroys friendship.

Nothing gains friends more than complaisance ; but if it is over-strained at one time, an abatement at another time, will, though accidental, be interpreted as coolness.

To know the world, and to be known by them, may be the way to rise high ;

but

LEISURE HOURS. 35

but this doth not come from being too common.

The friends we most converse with, must be such who will be glad to tell the good they know of us.

It is dangerous to have too numerous an acquaintance, and of little service, since it must be intermixed with more jealousy than love.

Every new acquaintance leads to the neglecting of an old one, who of course will return neglect for neglect.

Friendship, when diffused, dies away like a rivulet divided into small streams.

Complaints of a private nature, when made to strangers, serve only to excite in them a malicious pleasure from a self-comparison, but yield much comfort when made to a select friend.

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There is no joy in life that doth not receive addition by having a friend to communicate it to. This shews the great use of friendship ; but if neither nearness of blood, nor mutual interest cement it, we must not depend too much upon it ; friends are like the shadows of dials, gone when cloudy.

An old man must forgive many faults in a young wife, from a sense of his own imperfections ; so must every friend as well as every member of a society.

Ingratitude is often charged undeservedly, because the benefits bestowed are more conspicuous than the services performed ; and yet, for avoiding the appearance of it, no consideration should arm a man against his former patron.

Obligations, or even commendations, conferred beyond reason on a friend, tend
rather

LEISURE HOURS. 37.

rather to dissolve friendship than cement it, from the uneasiness it creates in the being sensibly unequal to both.

It is impossible to make large acquaintance, without creating an enemy ; and one enemy will do more harm, from the proneness of mankind to listen to him, than many friends will do good.

In matters of consequence, constancy is necessary ; in trifles, inconstancy and yielding to a friend is preferable.

It is easier to keep up a fire than kindle it ; to preserve friends and popularity than recover them when once slighted or lost.

They that raise a laugh upon any one in company, will be often drove to seek new acquaintance.

The flatterer differs from a friend, like a whore from a modest woman.

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Oratory, when prostituted to bad purposes, is worse than flattery, and should be looked upon in the same light as paint on a woman's face, which can serve its own purpose, only, by deceiving mankind.

In gaining friendship or esteem, it is absolutely necessary to add some view of interest in the persons whose esteem is courted; for the observation will be found almost universally true, that in placing esteem as well as affection, private self-interest hath a great share; and for this reason that person who forsakes his first public declarations, shall be sooner excused than he who forsakes his first friends.

HEAD

HEAD VII.

CONVERSATION.

WHATEVER one man saith to another, should be supposed to be said on a tacit confidence, that it shall not be repeated to the disadvantage of him that said it.

Every man should have a person to disburthen his thoughts upon ; the more nearly linked in permanent interests the better, not only for the comfort it gives, but also to be the better able thereby to keep those thoughts from strangers who may seek some merit by publishing them.

Every man in company should pay his club, be it wit, learning, or something
useful.

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useful, though wit itself is of least use to the owner.

Small talk and scandal may, like a fiddle, divert the company, but they never gain a friend. We may like a man's company, and yet not like the man.

Men are apt to endeavour more to divert company, than gain their esteem; whereas, the diversion given is soon over, but it is the esteem of mankind, founded partly on some sense of reciprocal self-interest, which will endure and be of service.

Overbearing assertions destroy all society, and yet are no proofs of any thing more than the apprehension or belief of the person so asserting.

It is meer ill-nature to tell persons of faults we are sure they cannot mend.

It

LEISURE HOURS. 41.

It is quite impertinent in those, who can strike out nothing of themselves, to seek merit in picking out faults in others, like looking out for maggots in nuts; as if there was as much art in pulling down as in building.

Man is most pleased when talking of himself, and others least so; therefore, it must only be indulged before dependents.

Most men are better pleased with your hearing the good things they say, than with any you can tell them; therefore he that meets with fools doth best to be diverted with his own thoughts.

Indifferent actions must be governed by fashion, but discourse by reason; and we shall be sure not to be losers by conversation, if whilst we silently doubt, we never talk positively ourselves.

Lan-

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Language to our thoughts is as drefs to a man, or foils to diamonds.

The pureft diction, like perfect health, contains nothing particular for our perception, no more than sweet oil leaves any trace behind.

Arguments among friends fhould be confined, like thofe at the bar, to a fingle anfwer and reply, and then left undetermined : why is a friend to be made uneasy by being forced to own himfelf in the wrong ?

Whenever you fpeak, think all the world hears you.

Good fayings lofe by repetition, like fweet effences poured from one vial to another.

Men love jefts but hate the jester : a Roman knight was degraded for telling the cenfor, when asked, why himfelf look-
ed

LEISURE HOURS. 43

ed so well and his horse so ill, that he took care of himself, and his servant of his horse.

None so easily deceived as they who have a mind to be deceived; and it is madness to endeavour to undeceive them all at once.

He that speaks for truth's sake, will avoid railing and dictating, which proceed from pride, party, and passion; and yet in public an abuse is often mistaken for oratory.

In conversing, we should fancy ourselves in the place of those we converse with.

A person may shew his wit as much in finding something to praise, as something to find fault with.

We often rally men for what in fact we esteem them for, and only deride from a motive of envy.

Rail-

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Raillery makes more enemies than railing.

The less men talk of their own good or ill-fortune, the better; the triumph creates envy, the complaint creates pity, why delight in raising such contradictory and disagreeable passions?

There is a fashion in conversation as much as in dress: it is best in both not to be too singular.

A wise man will never say a silly thing, a polite man never say a rude one: choice of proper words is in discourse what colours are in painting.

The more you talk well of others, the more they will talk well of you.

An ill-natured joke will often offend more than a downright abuse; because the first implies a premeditated contrived deceit, and the other may be a passionate mistaken expression.

LEISURE HOURS. 45

Conversations are most harmless and pleasant, when relative to things than to persons ; but this the illiterate cannot attain to.

Every new word coined unnecessarily, is wrong ; because, like a new friend, it drives out an old one.

A conversation on politicks should be, of all others, carried on with the greatest deference, because persons are therein generally more regarded than things, words than actions ; and it is hardly possible then to talk freely without being a knave or a fool. Facts are not then so much regarded as the motives that may induce to relate those facts.

The country, for want of leisure and conveniency for frequent public meetings, may be compared to a rope of sand : whereas in cities such sand may be said

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to be cemented by lime, from the nature of their confederacies, and self-interested consultations, whereby they oppose the other with irresistible force, without giving it fair play. Thence arises an undue preference to the transitory before the permanent ; to the accidental, before the natural interest of a kingdom ; the manufacture before the agriculture, which is a fixture, and not only the greatest manufacture, but the foundation of all other manufactures.

The voice of the people may be compared to the voice of God, because it is Almighty ; but in no other sense, since ignorance and want of property make them fit objects for artful men to work upon.

HEAD

HEAD VIII.

PASSIONS.

PASSIONS are like winds, there is no sailing without them, nor with them, without caution : they are the tree of good and evil.

Passions will blow up unawares, like gunpowder, upon the return of the same sensations that formerly excited them.

The man that is fond of power had best practise it upon himself.

Nothing that is violent continues lasting, it is a force upon nature, every excess tends to its contrary extreme.

Old folks may cure the unruly passions of the mind with less difficulty than young folks can those of the body, because with the ability for pleasure they
lose

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lose in a great measure the desire of it ; but youth may bend them, though not break them.

There is no surer way of conquering one passion than the over-balancing it with another : so we rub one eye to ease the other.

A board will keep under water no longer than the hand holds it ; so do passions, require to be kept under by a constant daily application of our reason : passion in the literal and worst sense, implies a suffering in the rational soul.

Fear of shame is a passion natural to man ; and, big with virtue, courage itself is produced from that fear.

When the mind gets a twist, it must be twisted some other way, otherwise an imaginary evil will become a real evil.

Passions

LEISURE HOURS. 49

Passions grow naturally in man, and want no incitements: they that are delighted with dolls, when children, will soon want originals.



HEAD IX.

ANGER.

ANGER is an agitation of the mind that lays it open, and is much easier kept out than drove out when once let in.

Though signs of anger may not be totally suppressed, yet we may suspend acting when under that influence; and this suspension is of the utmost consequence.

Yielding to a man in wrath is the sure way to gain him another time on your side.

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Men should despise undeserved reproaches, as much as the man in health, who should be told he is ill.

Pardon every body openly, and leave suitable resentment, if you cannot suppress it, to time and opportunity; lest otherwise, whilst you mean to be revenged on another, you should only punish yourself.

Sanguine tempers cannot help growing hot in conversation, but may keep silence.

Duels are mere trials of skill, and the event shews only a superiority of skill in a science of slight of hand. To stem the present violence of a vain antagonist, it would be right to propose a trial first with blunts.

Duels must be wrong, because they put the aggressor and person injured upon

a par.

LEISURE HOURS. 51.

a par. They were originally founded on a vain imagination that providence interfered in the decision.

Aggressors are feared, and of course hated. Fear will naturally lead mankind to do some mischief to the person feared; in order to put it out of his power to hurt them.

In all trifling disputes, he that first drops the argument is the conqueror.

Courage, like some other virtues, borders upon some vice. It is good to be able to fence, and others should know it: but the greatest danger remains of thereby becoming touchy, and mistaking courage for a quarrelsome disposition, always shunned and hated even by those who seem to approve it.

Every answer given to anger only

52 LEISURE HOURS.

erves to feed the fire, which cold silence would stifle.

One rule to prevent contentious anger is never to quicken or raise your own voice, nor to keep on talking, whilst others raise their voices : why not go off each with his own opinion ; may not variety of opinions be agreeable ?

The more a man knows what the world is in general, the more will he be inclined to forgive.

An affront put upon a person by a stranger who knows not who he is, is an affront upon mankind in general ; and not upon that particular individual, who, therefore is not under any particular obligation to resent it.

The best revenge against a private enemy is contempt, and the consideration that death will soon make both equal.

There

LEISURE HOURS. 53

There is much more true merit in passing by injuries that reflect no dishonour, than there is in striving to contend, even though we conquer.



HEAD X.

PRIDE.

PRIDE, contrary to all other vices, is more a fault of the outward than inner man ; and therefore, in concealing it, affectation is not only excusable but commendable.

By endeavouring too much to please, we discover a vanity always disagreeable. Some small negligence in discourse, and dress, may serve to shew we do not admire ourselves too much, though the preserv-

54 LEISURE HOURS.

ing a proper dignity in both is necessary for obtaining respect.

We like to gather flowers better than to have them gathered for us : lead therefore others to find out your superior qualities without pointing them out for them.

Modesty becomes a vice, if it creates a fear of saying or doing what is right.

Self-praise, self-interest, and self-love, delayed for a time, will generally be repaid with usury.

Man hath nothing to be proud of : every man hath his weak side, there is no perfection in nature.

A man owes himself justice ; he hath no more right to depreciate himself than he hath to starve himself : the having a just opinion of his own merit, gives him a proper air and confidence. Vanity,

LEISURE HOURS. 55

is the vaunting such an opinion outwardly.

They that think themselves wiser than the experience of former ages, will find themselves deceived in the long run.

There are certain things a man, when alone, should not do, from meer self-respect; and so far a little pride is necessary.

An excess of pride, when discovered, draws on endless mortifications from those who find themselves hurt by such competition.

A secret conscious pride as a secondary passion, not only helps forward virtue, but mixes in all our pleasure.

Nothing more ridiculous to observers, or unhappy in itself, than persons living together not on speaking terms; this is an obstinate morose ill-placed pride. Whereas, the

56 LEISURE HOURS.

true pride and superiority should appear from conquering that temper in yourself, and despising it in your competitor.

We are deceived by appearances, in courting marks of respect : because it is not the inward man, but the hurt or good he can do, that creates such outward shew.

If the world is a stage wherein all act a part, how idle is it to be elated with acting a high part, or dejected with acting a low part, since we are only bearing lots cast for us : and it is not the part but the manner of acting it that doth honour to the performer.

How little room is there for one man to glory above another ? the difference from the first to the last, with respect to the universe, is no more than that of an actor, who complained of being made to repre-

LEISURE HOURS. 57

represent a joint stool, after he had before represented a flower-pot.

A man will not ask advice of such as he finds proud to give it, because this awakens the sensation of pride and competition.

The praise of a person who is in a situation that permits him not to blame is quite ridiculous, and so is the blame of a known enemy.

Why should a man be unwilling to own a mistake, is there not a vanity in saying he is wiser than before?

It is ridiculously vain in man, with all his infirmities, to glory above his fellow creatures; his study should be content, and glory be left to God.

Glory, though it should produce some good actions may be still called vanity, *when it serves to cover wicked intentions.*

The

58 LEISURE HOURS.

They that not knowing how to conquer, know not how to submit, take the fault off from nature in general, to lay it on their own folly and weakness.

They that are most susceptible of vain glory, are also most susceptible of every slight.

A civil courteous behaviour can hardly be carried to extremes by man, though it may by woman; if ill bestowed, it reflects at a very cheap rate a double lustre on his own politeness; if well, it gains friends in the same proportion, as a stiff haughty behaviour creates enemies.

Distinctions between mankind, on account of their personal good qualities is natural, but on account of their titles is accidental; and to the man who considers what the whole globe is with respect to *the universe*, they must appear like dust.

H E A D

HEAD XI.

ENVY.

WHEN we consider well the infirmities and shortness of life, we can envy no man; and when we consider that happiness doth not consist in outward appearances, we shall still have less reason for envy.

It is much better to endeavour to raise ourselves to a pitch with others, than to bring them down to our own level.

Envy and malice follow merit like a shadow, which, with men of sense, only serves to shew the substance.

It is too common to destroy the merit of our own good actions, by saying ill natured things.

Inqui-

60 LEISURE HOURS.

Inquisitiveness into private affairs is commonly a sign of envy and ill nature; the world past, present, and to come, furnish matter enough for enquiry; and how trifling are most objects of curiosity in comparison thereto?

We admire and praise arts without envy and detraction, because our pride and self-love are not hurt thereby; but we admire riches and honours with envy, and covet them most when we detract most from the acquirers, or possessors thereof.

There is for wise ends such a desire of novelty implanted in mankind, as to create more imaginary wants in the rich and great, and more irksome in their natures, than the real wants of the lower class; and this brings them down below the envy of inferiors.

Per-

LEISURE HOURS. 61

Persons of superior merit should not appear too much in publick, lest others by measuring themselves with them, and discovering their own littleness, should burn with envy.

It is common to say, it is better to be envied than pitied, but it is no safe situation where every body will rejoice at your ruin.

Envy is a signal instance how vice carries its punishment along with it; its final cause was originally designed to create emulation, the abuse of it is degenerated into a self-tormenting malice.

As pity is of kin to love, so is hatred to envy.

There is no pleasing an envious man without hurting yourself; but though we should not endeavour to please them, it is against all reason to provoke them.

The

62 LEISURE HOURS.

The man that swears, gets drunk, and destroys his health and estate, shall be generally called a good natured fellow, because he hurts no body but himself. Yet it is meer malice, pride, and an envious sense of superiority mankind feel in themselves, that inclines them to call him so, when they have no interest in vjew.

Envy like vermin picks out the best and fairest buds to fix on and canker; it is dangerous to have more sense and sincerity than the rest of your countrymen, or to make yourself conspicuous, even for bestowing your wealth in the most laudable and durable manner; were you as innocent as a dove, you must be as wise as a serpent, to avoid the snares and baits that will be laid in your way, from the malice of those narrow minds who rejoice at the bad, and grieve at the good
fortune

LEISURE HOURS. 63

fortune of others, in proportion as they suffer in the self-comparison.

Popularity, though seemingly the contrast of envy, owes its birth to it; the popular man is not loved so much for his own sake, as from hatred to others; he therefore chooseth to begin with publick accusations.

Popularity is big with mischiefs; in leaders it can't be supported but by gratifying an ignorant multitude, who have nothing to lose, at the expence of the landed permanent interest of a kingdom; in inferior offices it can only be maintained by favouring private applications at the expence of the publick.

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H E A D XII.

A V A R I C E and E X T R A V A G A N C E.

C O v e t o u s n e s s and p a r s i m o n y are very different in their natures, the first is always criminal, as it tends to injure others, the other may be often a name invidiously given to a well regulated saving disposition, which is often found in good and wise men ; but as society is hurt by the one, and gets nothing by the other, the characters of both are odious, and are to be avoided, where malice and envy do not interfere, by a constant love of equity, and shewing a contempt for trifles.

It is not what we possess, but what we spend, that we are to expect to be valued for,

LEISURE HOURS. 65

for; and therefore it is good to have that power in reserve.

The surest and honestest way to get an estate is to save it.

The pleasure of extravagance is no wise equal in duration, or in present enjoyment, to the displeasure attending the necessary consequences of it.

A voluptuous man should consider whether he had rather eat or drink to excess, and breed distempers that may affect himself and descendants, or by living temperately enjoy health. An extravagant man should consider, whether it is better to shew his vanity and be in debt, or shew his sense and be out of debt. In such associations of causes with their effects true wisdom appears.

It is the interest of the multitude to encourage extravagance in others; but that

66 LEISURE HOURS.

is no reason why others should be their dupes. There is nothing men are so generous of, as the money of others, as every day's experience shews us in remarkable instances.

The giving too much money to young folks must tempt them to vice and extravagance; and it is absurd to say that it keeps from low company such as are inclined to it, since it enables them to pay the whole reckoning.

Parfimony is oftener found in the married man than in the landed man, because only the expence of the first is taxed, but the whole income of the last.

The more a man loves money, the in fact he enjoys it, since the meer pleas of laying it up comes not within the senses; the man over anxious for may in time however get the bet

LEISURE HOURS: 67

it, but the fault of the prodigal is irrecoverable.

Shall a man in debt grudge or be ashamed at reducing his establishment of expence, when we daily see persons value themselves on reducing their diet, in order to cure gross humours.

In all establishments of expence, a chasm should be left for the chapter of Accidents:

Generous men who set out extravagantly, put it out of their power to be generous in future. Lavishness is irretrievable, but over-sparingness may be amended. Youth travelling abroad, are apt to grow lavish, from the interest strangers have in crying up in their presence lavishness, as a virtue.

The man that is continually pecking at another for his wealth, shows that he

68 LEISURE HOURS.

himself sets a great value upon it ; and therefore envies the possessor.

None more covetous than those who pine at the thoughts of what others get : the truly generous mind despises the *certamina divitiarum*.

Money laid up with discretion, to come out afterwards with a flash, animates the spirits, and serves many good purposes : so water which would run to waste by dribblets, when pent up, will force a pipe, or raise a barge.

Those who are for stretching their income, under a pretended care for their successors, aim at a false praise of disinterestedness.

Wealth is a good servant, but a bad master : it is not to be neglected when fairly to be met with, nor too anxiously to be run after.

The

LEISURE HOURS. 69

The love of money is said to grow with old age, but by intuition it will be found, that it is generally by the love of pleasure, and vanity growing less, that the other seems to preponderate.

Avarice, like ambition, is a bottomless pit, as it were on fire, which the more you fling into it, the worse it is.

Persons over-eager in the pursuit of wealth, are possessed by their riches instead of possessing them.

Avarice and extravagance, are at least as criminal in a collected body as in an individual : numbers inflame the offence, whilst they countenance it ; and it would be absurd to suppose elections to be made for the good of the person elected, rather than that of the electors, which seems solely to have been intended in such original institutions.

70 LEISURE HOURS.

In like manner, trade too much extended may make a kingdom seem more important to foreigners, and at the same time make it less happy within itself, as it brings on wars and taxes; whereby, like the silk-worm, it must spin out its vitals.

The body of the people often become bad by trade too much extended; which creates avarice, malice, and envy, and a jealous emulation in matters of wealth only, and not in virtue: the moneyed man shall then claim more merit for lending his money than the landed man for giving it away.

The pleasure of wealth lies chiefly in the imagination: where the state is rich every poor man fancies he hath some share in it; but where it is loaded with public debts and taxes, it is followed by

LEISURE HOURS. 71

despondency and depopulation, if those taxes exceed the value of that share of advantage each individual finds in living at home rather than abroad.

The man that gives, without reserving something further to give, will find that gratitude for what is past bears no proportion to the self-interest from future expectancy.



H E A D XIII.

LOVE and MARRIAGE.

LOVE, in a refined sense, is an union of two souls, as lust is of bodies; but commonly will be found to be no more than the effects of a craziness of imagination, curable by absence, revolutions, and diversions.

72 LEISURE HOURS.

True love, as it is always divested of every selfish view separate from the beloved object, may be called a noble passion, which is no proof of its not being dangerous and unprofitable.

Love should both begin and end in the soul ; when confined to the body, it never lasts long, nor is it proper it should.

Inter-marriages between strangers of different families, and foreigners, mend the breed : it is not good to graft on the same stock ; nature delights in diversifying and being diversified.

There is no sense in the marriage of a man of affluence, where there is not a rational expectation of a healthy offspring. The world is supported by man's concern for posterity.


LEISURE HOURS: 73

A wife or a friend should be considered beforehand, in every light; and yet in all cases we must resolve to excuse many things.

Constitutional passions, when once vented, either subside or recoil to a contrary extreme: unequal marriages contracted therefore from the passion of love or lust; seldom answer so well as those contracted from reason.

All our girls in England are very good, but few wives hold out so: it is prudent to inquire into their breed.

Matrimony is of great use to a state, and the best way to promote it is to lessen the taxes upon houses and house-keepers, and to prefer only married men to employments, as also to give to mothers precedence.



94 LEISURE HOURS.

A fine wife is like a fine country-house; they serve to shew to others, and please the owners only when new.

It is as ridiculous to marry a woman because she pleaseth at first view, as it is to buy a house in the country merely for the fine prospect: lye in the house three days first, and then see what effect the prospect hath. Woman may be guessed at some such way.

Policy requires the guarding against those passions that run strongest; for that reason the very desire of generation is often branded as criminal in its own nature, though it be the hinge of all created beings, but it is the extreme and misapplication that are big with mischief.

Marriage is necessary for the good order of society; it ascertains the identity of children, who might otherwise be abandoned;

LEISURE HOURS. 75

abandoned; and as the continuance of the being we have received, is a debt we owe to nature, so promiscuous venery, as it tends to defeat it, must be therefore criminal.

The best remedy for love is the sight of another woman; the best remedy for lust is to be out of the sight of any woman.

Woman's duty is merely domestick, man's duty is unlimited; a fault therefore is less excusable in her than in him.

Love is a passion that should not be long confined, because it doth more good when diffused through the whole society.

If half-marriages in the nature of betrothings, were permitted like half-christenings, it would prevent many of the re-
pentances.

30 LEISURE HOURS.

ther than on what we think of ourselves.

The placing our happiness in being remembered by others implies, that the not being remembered can make us unhappy, which is absurd : and yet if such expectation gives us real pleasure, as the final cause is good, it ceases to be quite a vain fancy.

In like manner, the placing happiness in the continuance of a name, may be a pleasing delusion to those possessed with the prospect of it ; but in those that are not, it would be the greatest of follies to regret it, since one name more than another adds nothing to our idea, knowledge, or memory of a person, and can only serve to distinguish and separate facts applicable to any individual person.

The

LEISURE HOURS. 31

The man that loses any costly thing, should consider the loss to have in the purchase, if he is able to do without it.

Imaginary evils require more attention for the removing of them, than real evils; and therefore, are to be nipt in the bud.

The jealous man that makes his happiness depend upon a return of good will from others, chooseth to depend upon credit rather than upon his own stock: why not take pleasure in good actions, without a reciprocal sensation, as well as in relishing things of delicate taste, where mutual pleasure cannot be thought of?

Tranquillity of mind, in which the most lasting happiness consists, is not attainable under the influence of anxiety or ambition,

Man

76 LEISURE HOURS.

pentances after marriage, and might be put under proper regulations.

The girl that is capricious, whimsical, difficult, and affecting delays, before she is married, will most surely grow quite intolerable afterwards.

Nothing violent can be lasting ; how vain is it then to expect a happy marriage, when founded on the meer passion of love or lust, which above all other passions are known to last least, after they have found vent ?

Marriage often proves unhappy, by raising too much our expectations, and by the hurry of mind used at setting out ; time should be given for both tempers to blend, mix, and assimilate ; but if at last they should still hitch, that person that hath the most sense will break his temper down to the other weaker side.

The

LEISURE HOURS. 77

The worst wives make the most mournful widows, vainly hoping to atone thereby for what cannot be recalled; so we shall praise a deserving man when dead, whom we would not speak well of when living.

Man's beard is said to have been designed for the more ready distinction of sexes, and to prevent all illicit confusion; modesty is every where reckoned a virtue.

A fool is best answered by silence, and so is a peevish self-tormenting wife.

No vow so solemn as that of matrimony, and none so often broke; it may be some excuse in particular cases to plead an irresistible force of constitution; but there can be no excuse for those, who, from a meer depravity of mind, defeat all the vowed purposes of marriage.

H E A D

LEISURE HOURS.

HEAD XIV.

HEALTH.

Ridiculous to consult pleasure, and neglect health, from whence it draws all its relish; by acting within man's natural compass, he consults health and pleasure both.

Pain and want of health are the only real evils, and yet may have been designed to give a more exquisite sense of the innocent amusements of life, and of the intervals of indolence, in case such evils arise from accidents unavoidable.

Women consult vanity more than health: when abroad and most dressed, they are in fact least dressed and most exposed to cold; by strait lacing they cause jaundice from the compression of the liver;
a bad

LEISURE HOURS. 79

a bad digestion and sick fits, from the compression of the stomach; and green sickness, from the compression of the lymphatick glands.

The blood goes into the heart by a great vein, and goes out by the great artery: this causes the pulse: the blood is supposed to circulate through the human body two hundred times a day, the pulse to beat when regular seventy times in a minute, the glands are where the arteries and veins meet. Every man should be partly his own physician.

The beating of the heart ariseth from the bubbling of the blood that falls into the heart, and boils like fire: this bids us avoid immoderate exercise.

They that feast at one time should fast at another; they balance each other, and
at

80 LEISURE HOURS.

at the same time create an agreeable artificial variety.

Whilst we are drinking the healths of others, we should not forget our own, by running into excess.

Appetites over indulged at one time, bring on a habit like all other vices for like indulgences, the pleasure whereof is short and the bad effect lasting.

Persons overcharged with eating are apt to drink the more by way of digestion, as if two loads on the stomach were better than one.

Every man's happiness, and that of his posterity, depend much upon preserving himself sound in his youth.

Old men should keep up their spirits, by diversifying their innocent amusements, so as to prevent that intentness which corrodes the body as a knife doth the sheath.

It

LEISURE HOURS. 81

It is common to fancy great things of short-lived folks, but surely length of life is the most visible blessing on earth.

That mother whom no stranger would hire for a nurse is not a fit nurse for her own child ; but this does not imply that she is to bring it up by hand : how seldom doth it succeed in the least inanimate creature, and is not reason given to man to help natural infirmities ?

Tender parents will have tender children : the tree is known by the fruit ; and they who would alter their natures by bringing them up hardy will, to their sorrow, often find them crack in the trial.

G HEAD

82 LEISURE HOURS.

HEAD XV.

COMPANY and RETIREMENT.

THE great world is liable to many rubs for those who mix in it ; and one unlucky rub gives more uneasiness than ten lucky occurrences gives pleasure.

The man that is weary of himself should seek for company ; and when weary of company, seek for retirement, accompanied with some innocent amusements.

✓ The mind kept too long unemployed for want of company or business, will prey upon itself, and fall into a lethargy. Moderate diversions are the best restoratives.

In

LEISURE HOURS. 83

In the same proportion as our joys increase, by finding some body to tell them to, do our griefs also decrease by being disclosed ; and yet from an ill habit, the unhappy man is better pleased with finding others as unhappy as himself, than the happy man is to find others as happy.

The frequenting company different from your own turn, is as absurd as affecting an unnatural character.

Man is not made to live alone, and yet naturally hath many unsociable qualities : good company will go near to mend them, and may prove as contagious to good ends as the contrary is to bad ends.

Talking and company are to the mind what walking and exercise are to the body. The animal spirits are supported thereby.

84 LEISURE HOURS.

A fine prospect in a retired country will be found, by experience, to give as little pleasure as a book we have often read. The beauties of nature will not please long without having some body to tell them to.

Household, river, and country gods, were no small articles of comfort of old, to persons retired from the world, whilst the contrary extreme must create horror; and far from lessening the idea of the great Creator from whom they were thought to spring, they added to it under proper modifications.

The many impediments laid upon society in the country from pride, competitions, jealousy, impositions of servants, party, game, draughts for navy, army, and America, and increase of taxes; make it a fit mansion for a constancy
only

LEISURE HOURS. 85

only for clowns and cattle : but it might be partly remedied, if a rich person residing there, should, as Lucullus, keep a fine garden with library-rooms open, and detached from his house, where every body might meet as in a third place, without ceremony or expence.

The great world is the book of life ; and the reading it is necessary to accompany the reading of books, which cannot anywise be done by those who live absolutely retired.

Those persons who think they can't be troublesome in company are often the most so.

All clubs to be lasting should be founded on an emulation in oeconomy, rather than in expence.

The most dangerous company a man can keep, is that of persons of his own

86 LEISURE HOURS.

profession, who will always be secretly thinking each stands in the way of the other.



HEAD XVI.

FASHION.

AN outward behaviour in indifferent things should change with the fashion; but the mind is not to change with it.

Youth are first known by their dress, and judged of and countenanced accordingly: the chief point is not to be too singular.

Ladies by fine dresses and perfumes purchase pleasures for others not for themselves, since they make mankind afraid of them.

We

LEISURE HOURS. 87

We have many fashions that all complain of and yet all follow ; such is that of paying servants for what we still owe to their master, instead of reserving it for an annual gift, which would promote much better all the ends of society.

Constraints should be mutually avoided, but some ceremony should be always observed ; it adds dignity to religion and society.

Decency in apparel is no trifling matter ; it gives a more orderly turn and modest assurance to youth : it amuses the mind of girls, who are thereby diverted from other anxieties, and it is found even to give courage to a soldier.

Costly entertainments serve only to display the vanity of the master, who thereby shews his guests he doth not desire to see them often.

88 LEISURE HOURS.

Tempting dishes which persons cannot touch, was thought by the ancients a sufficient punishment for Tantalus in hell. In what doth this differ from a variety of high messes at one view, which can only serve to hurt the guests or mortify them by self-denials.

Of all fashions, none is so pernicious as that of ridiculing religion.

Courage, learning, virtue, and a spirit of doing what is right, are not peculiar to one nation more than another, any otherwise than from their being made a fashion by the peculiar encouragements they meet with.

Public schools are dangerous, because vice is much more contagious than virtue ; and is therefore made there a fashion : and in this their emulation chiefly is raised. A little leaven spoils the lump.

LEISURE HOURS. 89

Honesty and equity may be sooner expected from one man than from a multitude; not only as the multitude are apt to justify any particular arbitrary act from the examples of others, but also because in the greater number only a small part of the crime of injustice is supposed to come to each man's share.



HEAD XVII.

STUDY.

YOUTH are naturally desirous to know, and it is pity they should be drawn from it at a time when their memory is strongest, and when they have the more days in future to profit from what they read.

90 LEISURE HOURS.

As rivers increase in their progress through distant countries, so doth the mind by studiously travelling through the labours of others.

Young men should be always gaining knowledge, and old men always using it.

Of all studies self requires most in fact, though it requires least as to outward appearance.

An author should endeavour to feel all the sentiments he inculcates.

An ingenious talker differs from an ingenious author: like a rich man who keeps his estate in ready money, differs from him who lays it out at interest.

When we meet with a fine sentiment we should resolve to profit from it, and not be satisfied with admiring the author.

Prolixity

LEISURE HOURS. 91

Prolixity is wrong, the reader likes to fill up himself some of the gaps, and the work may be made as long as we please by reading it often over.

It is best to read as well as think with a pen in the hand, not only for the sake of recollection, which is equal to a second reading, but also because by setting down the progress of our thoughts, we may come with more certainty to a solution, in like manner as in working a rule of arithmetic.

The man that puts off reading till he grows old, will then learn many things he will wish to have known when young.

Reading, is like other things, awkward to persons unaccustomed to it; but with some constraint at first soon grows pleasant, and

92 LEISURE HOURS.

and sure that man is to be pitied who can't read when he can do nothing else.

Conversation is directed chiefly towards pleasure and amusement, and reading adds instruction to all the rest.

The study of the universe opens and extends distant views to the soul, which like sight delights in new prospects.

Genius implies a power of invention, and is to be formed in children by leaving them to exert their own fancies, which when helped by study will lead them to rise like a rocket, and end in a blaze.

Improvements require more labour than invention, and seldom meet in the same person : even Newton was obliged to Hesiod for his first notion of the gravitation of cælestial orbs, and Locke to Aristotle for his ideas.

The

LEISURE HOURS. 93

The human understanding requires some sensation to produce it at first, which is best struck out by reading useful books.

The mind, for want of exercise, will grow mouldy.

Persons living in solitude should extend their knowledge by study, so as to have variety of subjects to employ their mind upon : otherwise, it will be wholly taken up by the lassitude of a single passion.

If a man hath a mind to shine he must study hard : it is like striking fire out of flint.

Man, by well understanding himself first, may soon learn to understand all mankind.

The difference of talents between one man and another is greatly owing to their

dis-

94 LEISURE HOURS,

different degrees of attention to the objects of their thoughts.

The studious man never regrets the time past as lost, because he reaps the fruit of it from being grown better or wiser.

Man, by studying mankind with attention, will find them all formed of the same materials, and born to the same end. Stones of one arch, members of one body, prisoners in the same jail, and he will not then be seeking how to knock another down with his fetters, instead of agreeing together how to knock them off.

HEAD

HEAD XVIII.

PHILOSOPHY.

THERE is no study can fill up a great mind, when retired from action, like that of the heavenly bodies; whereby our idea of the infinite, eternal intelligent Being is enlarged, in proportion as the immensity of the fixed stars, space, and universe, surpasses that of the planetary system, or the lesser sensible objects.

Studies, if too much extended to abstracted ideas, are best suited to philosophic minds, and may bewilder others; who therefore, as soon as they begin to be sensible of it, must, in the common course of life, confine their reflections to real actions.

Every

96 LEISURE HOURS.

Every man cannot know every thing; but he may know enough of the rudiments of every science, to be able to contemplate and form a judgment upon the improvements that may be made therein; and from wondering at every thing; thereby learn to wonder at nothing.

The difference in the superiority of the faculties in human souls so remarkably visible in some mathematicians, is a great proof of their immateriality, or rather of their difference from common intelligent substances, since no superiority in texture is discoverable.

Life is no more than a dream, unless by recollection, attention and reflection, a man awakens himself into a due sense of it.

The soul, with respect to the ideas born with it, may be compared to a ball

LEISURE HOURS. 97

of wax, susceptible of any impression, or to a sheet of paper, which when once folded naturally returns to the same folds.

If our ideas are created by sensation and reflection, such sensation and reflection the oftener they are repeated, must give such ideas the stronger impression ; thence it is that vice creates vice.

Mankind can conceive that there may be an eternal and infinite Being, but cannot possibly have any determinate idea of it, since from the very expression the essence is declared indeterminable ; and therefore its relation to our comprehension can be only negative.

So it is of the soul of man : thought may as well be conceived to be immaterial, as matter to be intelligent ; and though the mind cannot comprehend

H

space

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space without a determinate idea or object peculiar to matter ; yet it may conceive that there may be space without matter, or consequently, extension without solidity, and spirit without matter.

The soul is supposed to receive impressions in the brain from the heart's blood, and then to act by animal spirits on the nerves ; but all this, like gravity and attraction, are only known from effects, and the causes darkened by explanation.

Philosophers have differed greatly whether there is a void, and also, whether light is instantaneous ; the arguments on both sides seem to contain obvious absurdities. How can orbs gravitate or attract, if there is an absolute void between ? or shall a stone thrown into the sea, raise the whole ocean, as must be the case if *there is no void ? shall in the other case*
the

LEISURE HOURS. 99

the motion of light be without distinction of time? why not as well as one end of a stick move at the same time with the other?

Natural philosophy is a fund of amusement and amusement; it teacheth how the motion of a cannon-ball communicates its motion to all the air it goes through, and loseth in proportion by degrees its own motion. How the nave of a wheel moves progressively as fast as the exterior circumference of the wheel, and yet describes only the same number of circles, though every circle be so much less.

That the surface of the earth is judged no where above two leagues deep, the diameter of it near 2000 leagues, the moon's distance above twenty-five times that diameter, the sun's distance above

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twenty-four times that of the moon, and that the planets move from west to east.

That the sun moves round its own axis, as is observed by changing its spots, but that the moon always shews us the same face.

As to the immense distance and magnitude of the fixed stars, the proof of it from natural philosophy is obvious, in that they always seem at equal distances from each other; that no perceptible angle can be formed by lines and glasses to denote any variation in their distance from us; and that, whereas the body of the moon is greatly magnified through a telescope, yet the appearance of a fixed star through such telescope shews no sensible alteration.

As there are no new natural causes in the world, it is probable that after some
certain

LEISURE HOURS. 101

certain revolution of time, the same winds and weather may exactly return; and perhaps from long observations, had such been made, we might have known where to begin.

It is often questioned wherein the true perfection of any thing either animate or inanimate consists; the answer is, that where the most studious and attentive have fixed in a nation the character of perfection or beauty, it becomes really so, or must be thought so.

There is more good than evil, why are we not all goodness? the answer is, why are we not all Gods?

The origin of evil seems not so easily to be philosophically accounted for as by supposing the necessity of natural evil to have been ever inherent in the mass of unintelligent matter, and moral evil to

be derived from man's free will and the nature of things. The creation is no less the stupendous work of God with all his eternal attributes, for having been framed out of such universal unintelligent fluid, rather than out of nothing ; nor is it more difficult to conceive that such past eternal necessity of natural evil is not inconsistent with the attributes of the great Creator, than that the present or future existence of such evil is consistent with those attributes.

Providence orders every thing for the best ; had there been no evil, we should have no sense of good : no pain, no sense of pleasure ; no grief, no sense of joy. In such cases, even vice and virtue would have been mere instinct, and have lost all their merit. If this be the true cause of evil, then will all other suppositions fall ground.

HEAD

HEAD XII.

RELIGION.

TRUE religion, charity, industry, and national wealth, might be greatly promoted by turning all the great tythes into a proper proportion of glebe for every parish ; nor is it so difficult to form the method of doing it, as may at first sight be apprehended.

There is no religion now extant that is pretended to have been originally supported by divine miracles, except that delivered by Moses and Jesus Christ : this must incline us to believe them in preference to any other ; and some revelation all mankind must own to have been very much wanting.

Mankind is only surpris'd at novel-
ties ; but miracles are not the less such
for not being new.

Popery is more accommodated to the
passions of men who like to deal in the
marvellous, than the pure speculations
of Protestants ; and is most supported by
sovereigns, because it forces every body
to agree in one thing.

The world is like a house, of which
God is the master, and mankind the fa-
mily. On this religion rests,

God is the cause of causes ; and may,
to accommodate our finite minds, be
supposed to pervade the whole universe,
as fire doth hot iron, which still remains
distinct.

God may have created man with an
entire free-will, unlimited even by his
prescience : such creation adds to his
power

power rather than diminishes it, by making his omnipotence greater than preference; and this is the more probable, because man's power is limited, and resumable at pleasure.

The soul working on the body is no more unintelligible than the power of gravitation or attraction.

All extension is in some sense material; but that no wise excludes spiritual Beings, which may be superadded as fire or light.

God is the supreme good, and it is the height of happiness to contemplate him aright; all other happiness consists in pursuing inferior things adequate to the nature of man, and his condition in life; to wish for more is as ridiculous as to wish for more legs, arms, or eyes.

God,

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God, who is Omnipotent, may make the soul mortal or immortal ; but that it is permanent, indivisible, immaterial, seems evident from a consciousness that all the actions of our youth were our own, notwithstanding every part of our former body is changed and annihilated.

When we discover so many things in the heavens to be inconceivable, and when we consider the immense space unoccupied there, how can we be sure that every thing that is told us of a future state may not prove true ? and is it not a folly to act as if we were quite sure of the contrary ? would any man think he travels round with the earth eighteen miles every minute, and progressively six millions of miles in a year ? and yet this is manifestly true.

It

LEISURE HOURS. 107

It is too common among statesmen to shew disregard to religion for some narrow political views ; yet what other security have we against secret robberies, murders, and perjuries, since mankind are generally governed by self-interest, and present self interest must govern, where there is no future to counter-act it.

Young men are apt to believe too much, and old men too little.

Old folks are often less anxious about a future life, than young folks ; because, being used to life, they set the less value upon it.

There is said to be less religion among the gentry in England, than in any civilized country, owing originally to those that set the fashions being sent to travel for three years, where they forget all they
have

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have learnt; see no religion but what they are taught to detest, and converse with no body but what hath an interest in their extravagance and vices.

The best way to promote religion is to make it the fashion and step to preferment.

Frequent prayer is proper not only because this acknowledges a providence, but also because it is hardly possible to pray for a thing and not endeavour to obtain it.

It is absurd to say, that we go to church for example's sake, since it loses the force of an example when it is known not to proceed from self-conviction.

It cannot be denied that the most hardened sinners will often die hardest; the reason is obvious: they have been all their life-time confirming themselves in a
notion

notion of death as an eternal sleep, so that the transition seems natural; whereas the good man, flattering himself with well-grounded hopes of a happy immortality cannot help having his doubts, and is less prepared for the worst.

The Jesuits, by explaining away the nature of the worst of crimes on a supposition that the intention might be good become the best of confessors, whereby they get the lead in popish countries from knowing so many secrets, which, though they cannot publish during the life of the person confessing, they may, after his death.

Will a person that believes transubstantiation say, that the proofs he hath that God ever said, that all consecrated bread should for ever turn to body and blood are as strong and unanswerable as
the

110 LEISURE HOURS.

the proofs he hath from his senses, that such bread after consecration continues to be the same individual substance ?

The care of every man's soul should be left to himself ; why use a Romish priest for my soul any more than a Romish physician for my body ?

If man is bound to examine his religion, it implies a right to judge for himself : force may cause dissembling, but cannot convince, and religion consists in the inward persuasion of the mind ; but in things indifferent or doubtful, the peace of society bids us to acquiesce, and that same peace justifies force.

In like manner, where an open disregard is professed to all matters of conscience, the magistrate hath a right to interpose not for the sake of forcing a belief, but to preserve the bands of civil society.

LEISURE HOURS. 111

Sects will be alway found to serve their members with more zeal than an established church, because in the first they want support; in the other, the members stand in the way of each other.

Persecution for mere matters speculative is equally wrong in every country, since every country hath an equal right to assert their established religion to be the only true one; what is right against one, is right against any other.

A supposed eternity of creatures is surmised by some against the real eternity of a Creator; but from the nature and contexture of all the variety of finite intelligent Beings, we plainly see that every animal must have been formed at once and that they have their beginnings and endings; and that there must have been therefore from eternity a perfect omnipo-

112 LEISURE HOURS.


tent intelligent Being, beyond our reach and conception, self-existing, and absolutely distinct from any universal mass of unintelligent matter.

Though naked truth be irresistible, yet cloathed as it is, it may not always be any more able to dispel doubts than the sun can vapours : we should therefore be careful not to raise doubts.

It is in vain for infidels to triumph over some incompatible parts of the Bible, because the life and soul of scripture consists not so much in the literal sense as the use to be drawn from it.

As in matters of religion, we have no natural right to use force, we must not therefore pretend to reform every disaster that may happen to it abroad, but trust that God will perform his own work in his own time.

If



LEISURE HOURS. 113

If a future state cannot be reduced to a mathematical certainty still the chance of it is a comfort.

Artificial states should bear an analogy to the natural state of the universe, the duration of which depends manifestly upon the permanency in *statu quo* of every part of the system.

As the sameness of a person consists manifestly in his consciousness, it seems unnecessary to suppose a resurrection of the same body, in order to make it the object of reward or punishment.

Why should it be thought impossible for the human body to be changed into a spirit, when we see a candle change into flame?

It is as easy to conceive that the universal spirit called God can operate upon the whole universe, as that our own



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should act, as it doth upon every part of our little world or body.

They that look for their reward in heaven may well neglect fame on earth ; both are more than one man's share.

Whatever action if generally practised, tends to make society unhappy, is a vice that must meet with punishment in the ultimate scheme of providence.

The religious sanction of solemn oaths is all the security we have for private property, and might it not be also well made a security for publick property, by swearing all the members of all national assemblies, partly like those of a jury, to determine according to their consciences ? How great would be the advantage to nations were such oaths accompanied with a religious belief in God ? And what objection can there be to it ? Might
not

not then neighbouring nations live at peace ?

There are hypocrites in politicks as well as in religion ; and party bigots are as mischievous to a state as religious bigots are to true piety, though both are the minions of knaves.



H E A D XX.

M O R A L I T Y.

TO know what is right or wrong, consider what is best for society ; to this point all true morality tends.

Whatever action crosseth the main drift of nature, which willeth the increase and preservation of mankind by distinguishing their particular offspring, must be bad.

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The desire of credit, and fear of disgrace, are the two natural principles to excite men to good or bad actions.

Moral evil seems to be a depravity arising from the free choice of man, who, dazzled with the glittering rays of pleasure or profit, mistakes his way ; and the bad effects of natural and political evil often, if not always, may be owing to the same cause of man's free choice.

It is absurd in those persons to censure cruelty to dumb creatures, who are continually hunting them to death for their pleasure ; every animal as such, bears an affinity to man.

Mankind are all embarked on one and the same voyage, in one and the same vessel ; they have the same nature, powers, passions and fate attending them, why then not treat other men like our second selves

LEISURE HOURS. 117

selves, where necessity doth not intervene, as may be suggested in the case of negroe slaves, who from the difference of complexion are more fitted for our colonies, where they live still better it is to be hoped than in their native state ?

Nature being a common mother to all men, we should look upon all men as our brethren; and they who from restless, factious, ambitious or avaritious views would endeavour to involve a nation in an unnecessary or unjust war, would rob or murder from the same principles, if they could do it with equal safety.

It is a narrowness of mind not to consider the whole earth as your native country.

The state of nature is falsely called a state of war ; it is a state of fear, which ambitious leaders work up into war.

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What is unjust in a private man is unjust in a state : a private man should make some concessions for the sake of peace, so should a state ; but artful men often make a trade of war, as some priests do of the devil.

The heathen philosophers say we should love our country above all things; but sure the love of God and of truth must come first, and we must not set up that pretended patriotick love, in opposition to the love of our own kind in general, and make it an engine to raise war, and animate nations against each other.

Beasts must follow their natures : man alone hath reason whereby to correct his natural disposition and affections before he proceeds to action ; and this distinction denotes a probability of future rewards and punishments to man only.

Parents

LEISURE HOURS. 119

Parental love is an act of reason more than of nature, witness in fish, which neglect entirely their young.

Men by consulting their own true permanent interest must of course promote that of society, the end of all true religion.

One way to avoid vice is to judge it unfashionable.

The rank of a man depends chiefly upon fortune, but his merit depends upon his manner of acting in his proper station, which will be the greater in private life, where a man acts from free choice, than in publick, where he acts from necessity, and often from vanity.

To prevent persons from entering into bad projects, good projects should be made for them.

Every person cannot potentially have a share in the administration, but virtually

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he may; by truth, sincerity, and an honest freedom of speech, every private virtue mends the world.

Temperance may be called the tree of moral life, chastity the branch, religion the root; and it may be called also the tree of natural life, as being highly conducive to the lengthening the life of man, and of his posterity.

The mind, like the fountain-head, must always be preserved pure, without being choaked up by any violence of the current.

Every virtue carries its reward along with it, either in present or ultimately in the scheme of providence.

The love of our neighbours makes the happiness as well as it is the duty of mankind, and still more so if extended to neighbouring states, who should therefore in peaceable times promote and preach up
an

LEISURE HOURS. 121

an affection, and not an antipathy to each other ; jealousy begets jealousy, hatred begets hatred, armaments cause armaments, so each defeats the other, and the individuals suffer ; this is more necessary in a nation that depends chiefly upon trade, than in one more powerful within itself, because that is art against nature.

Whatever seems useful doth not thereby become lawful, no more for the publick in general, than for any private person ; but it is a misfortune with regard to the publick, that they are apt to determine first and examine afterwards : they are like the white arse birds, that are caught by running into a trap for fear of a cloud.

HEAD

HEAD XXI.

ADVERSITY.

PERSONS in public employments are at sea, those retired are in port, which is not the less agreeable for their having been drove thither by shipwreck.

The greatest comfort under misfortunes ariseth from a persuasion, that from a connection of causes they were unavoidable, and thence to conclude that all happens for the better.

The best revenge against a private enemy is to despise him, to consider the short duration of every earthly triumph, and to be strongly persuaded that it is better to suffer injustice than be unjust.

As the post of danger is the post of honour, so is a man best tried by adversity:

LEISURE HOURS. 123

sity : he then draws from his own well, and is tried like gold by fire.

Happiness makes life seem short, whilst misery makes it seem long ; the setting therefore one against the other, brings both nearly upon a par.

A man out of luck should consider that he hath less reason than others to fear death.

The surest way to avoid vexations, is to be beforehand with accidents, by not coveting too much things out of our power, and by despising trifles.

When hope ceases, desire should naturally cease and affliction likewise, because the whole subject is abolished out of the mind as being no longer of use.

Adversity may bring many virtues to light, which otherwise might have lain concealed.

Whe

124 LEISURE HOURS.

When misfortunes happen, a man is to think of them in his own case no otherwise than he would in that of any other person who should suffer the like misfortunes.

That person who, in a public station instead of joining with the world as it is, and making himself friends of the mammon of unrighteousness, seeks to reform abuses, should be defended against malice for our own sakes, and yet, from a desire of popularity, will generally be left to fall a victim to it.

Persons in publick stations should fear most when they seem to have least to fear, otherwise their negligence of others from a confidence in themselves may prove fatal.

When a man is unjustly persecuted, it is as much a duty to defend him as to

put

LEISURE HOURS. 125

put out a fire that is burning down a house.

The mind of man, by being turned to contemplation of the universe, will be led not to repine at the loss of any trifles the folly of others is delighted with.

Mankind should believe all the good they can of others, especially when they are oppressed by faction, and disbelieve all the bad, when they have only common report to go by, which delights in mischief.

Great griefs cannot be expressed, the less can; therefore the sooner we bring them to a suppuration, by communicating them, the sooner they will dissipate. The heart wants vent, or it will break.

Grief for the dead is a strife between reason and nature; it is an affront to those that are left alive: if a person lived and

died

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died well, his case deserves applause; if not, such person deserves no concern.

Men should always be prepared to lose what they like most, not only because accidents will happen, but also to quicken their pleasure in the present enjoyment.

Most misfortunes depend upon the opinion we have of them, and so doth our happiness.



H E A D XXII.

D E A T H.

DEATH being by the eternal immutable system of the universe common to all men, they should no more repine at it than at any thing else that happens to them in common with the rest of mankind, since good or ill fortune are words of a comparative nature; nor can
any

any man be sure that a future existence is not part of the same immutable system.

Too great a desire of the good things in life causeth a fear of death, and anxiety, which disturbs that tranquillity of mind wherein true happiness consists : the fear of death is stronger in the happy than in the unhappy.

Death in old age is like a fire that goes out of itself ; when a man loses the taste for pleasure he must naturally cease the desiring of it.

When one person hears of the death of another, he flatters himself that he shall not die the same way ; but all are equally under a sentence of some kind of death, and when once the mind is formed to it, the apprehension is over, a respite turns one death into two.

When

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When a friend dies, consider him as dead one thousand years past. So also when your own death approaches, consider that you might have been dead long before.

The man who hath children may, without much straining his imagination, fancy he shall survive in them; and surely no state seems so promising of a future reward, than that of a married woman who sacrificeth to them all her ease.

There is no distinction in death but that of virtue or vice: we may be right to flatter our imagination with the memory of a name, estate, or children to survive us, but in the end it proves but a delusion; and therefore when they are quite out of our power, we must flatter our imagination with something else.

Men

Men wonder to see that in fact irreligious persons shew generally least concern at death; but is not this the natural effect of a fixed premeditated despair? Are not desperate men always more daring than those who hesitate between hope and fear?

A man that lives well is sure to fare after death as well as his neighbours; nature, since it is an act of necessity, teaches us to think of it in no other light.

Upon the approach of death we should consider it in respect to ourselves, as we did before with regard to others long since dead; and that what life might be to come, could only be a dull repetition of what is past.

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